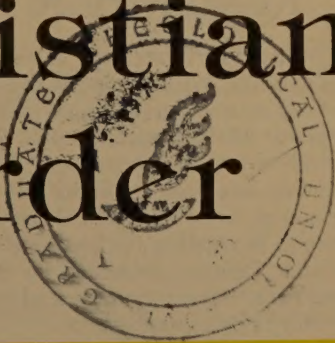


JUL 14 1977

Christian Order



Summary of Contents for June 1977

AUTHORITY IN THE CHURCH: A SYMPOSIUM

ECUMENISTS DIVIDED

Rev. Francis D. Moss

THE PAPACY BETRAYED

W. J. Morgan

AGREEMENT ON AMBIGUITY

D. J. Galvin

COMMUNISM AND THE CHURCH: 3

The Editor

VIEWED WITH DIFFIDENCE

Rev. John McKee

CRISIS IN CANADA'S SCHOOLS

Peter Hunt

REMEMBER THE PLEA?

In the April number of *Christian Order* readers in England and Wales were asked to sign a plea themselves and ask as many as possible (whether they read *Christian Order* or NOT) to sign the plea that our Catholic Children should be taught the true FAITH in Catholic Schools. The response has been splendid; but there is still time for more signatures to be attached to the document which is to go to Rome in September for presentation to the World Synod of Catholic Bishops, who will be discussing CATECHETICS. Send for a copy of the plea and enclose AT LEAST the cost of return postage *please* to:

Mr. P. F. Swarbrick,
52, Moorcroft Crescent,
Ribbleton,
Preston PR2 6DP.

Contents

Page

322	LEAD KINDLY LIGHT	The Editor
325	CRISIS IN CANADA'S CATHOLIC SCHOOLS	Peter Hunt
328	COMMUNISM AND THE CHURCH	The Editor
339	TO LEAD: NOT GAMBLE	Archbishop Robert J. Dwyer
343	AUTHORITY IN THE CHURCH: ECUMENISTS DIVIDED:	Rev. Francis D. Moss
	THE PAPACY BETRAYED	W. J. Morgan
	AGREEMENT ON AMBIGUITY	D. J. Galvin
365	ANY QUESTIONS?	William Lawson, S.J.
368	NOTES ON MYSTERIUM ECCLESIAE: 5	W. H. Marshner
381	BOOK REVIEW	Rev. John McKee

If You Change Your Address:

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

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Christian Order

EDITED BY

Paul Crane SJ

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Lead Kindly Light

THE EDITOR

DESPITE the disasters, the fissions, the stupidities and the surrenders that have marked the breakdown of the Faith in the United States, some light, at least, is beginning to shine through the darkness of the contemporary American Catholic scene; and it looks, at the moment, as if the shining will grow brighter as the months go by. I have in mind an event that I would consider of capital importance. Reference is to the foundation of Cardinal Newman College which opens for business in October of this year.

The need for the truly Catholic education it bravely offers at degree level is both massive and marked, not only in the United States, but in this country and throughout the world. Everywhere, the destroyers are at work, hacking away, as one would expect, at the educational foundations of Catholic life. Prime targets, quite obviously, are Catholic Universities of the American type (now secularized) what is left of Teachers Training Colleges as found, for example, in this country, Pastoral and Catechetical Centres as found everywhere and Seminaries in most places, which have been corroded to the point where I, personally, know of only two in Europe (which includes the United Kingdom and the Irish Republic) that I would recommend to any prospective priest. One is at Roermond in Holland, where brave Bishop Gijsen has set up his standard in defiance of his brother bishops, who have lowered all of theirs; and the other

is at Toledo in Spain. The same applies to Houses of Study of Religious Orders. Speaking with great care, I have to say that I do not know of any that I could recommend to a young man without peril to his vocation and, even, Faith. I hope I am wrong in this. I can only say that I write honestly and on a basis of what I know.

Under these tragic circumstances — which only complete fools could describe as a sign or progress — one very great and pressing need arises. It is for the foundation of Catholic Education Centres that are, indeed, Catholic to the core and proud of it; whose students are taught not to ape the world, but to give it a lead and influence it in the light of Catholic doctrine and moral principle; to repudiate, as trash, the "values" of the contemporary, neo-pagan world, which a sycophantic post-conciliar Church, in the persons of so many of her representatives, is busy taking to herself.

The foundation of Cardinal Newman College marks the true beginning of what will prove to be, I believe, a mighty Catholic revival in the whole field of Catholic Higher Education, which includes, for purposes of this editorial, seminaries and houses of study of religious orders. One great thing about this new College is that it is totally and uncompromisingly Catholic in the real sense of the word, and absolutely independent of state aid. These two are *essential*; without them no progress whatsoever can be made. Armed as it is with these two — its buckler and sword, you might say — Cardinal Newman College stands in splendid independence to proclaim to its students the mysteries of their Faith and to be done with the humanistic balderdash and tatty "liberation" theology, which passes so tragically for Catholic teaching in most Catholic educational institutions today. Let this new College, then, get on with it and let it learn from the appalling mistakes of others during the post-conciliar years to maintain firmness of purpose in face of progressive assault (this will come) and to repudiate utterly all permissiveness from its programme. Let it uphold always and in everything the mystery and the majesty of the Supernatural at no matter what cost to itself. And let those in charge realise that what they have built at such cost and so splendidly could be sabotaged and stolen from them overnight by the progressive establishment at present running the Catholic Church in America. The mountebanks responsible for the fiasco styled

"A Call to Action" at the end of October, last year in Detroit, will stop at nothing to get their way. Those in charge of Cardinal Newman College must be constantly on their guard against the kind of attempted subversion by progressive disciples of the late Saul Alinsky that will certainly come their way. Let them realise that this man's spirit is as active today as never before. If the authorities in charge of Cardinal Newman College are content to be as simple as doves, they will be finished. To survive, they need also the wisdom of the serpent. They have been warned.

Third-world bishops, I very much hope, will have Newman College very much in mind when seeking Institutes of Higher Education that are pledged to the True Faith as distinct from its phoney counterpart, which has taken hold everywhere in the Catholic educational field today. With the future of their young men and women and, therefore, of the young Church of tomorrow in mind, they should write for the College Prospectus to the Registrar, Cardinal Newman College, 7701 Florissant Road, Normandy, Missouri MO 63121, U.S.A. And, where Europe is concerned, why not an imitation of this grand example? An Institute of Higher Education that is truly Catholic, not phoney humanist, and run by laymen whose Faith is 100% that of their Fathers; independent at one and the same time, therefore, of the progressive establishment in the Church and the paganised, secular State; able, in consequence, to do its own thing for the greater Glory of God. All we need is cash, which comes second to trust in God. There are places to be bought a'plenty; going for a song as already secularized "Catholic" Teachers Training Colleges are being shut down by the Pagan State whose murderous policy of abortion is robbing the country of children; therefore, doing away with the need for schools in which to educate them, teachers to teach them and, therefore, training colleges to train teachers for this purpose.

I am minded as I conclude this piece of Newman's great and moving hymn, "Lead Kindly Light". This is what Cardinal Newman College, so aptly named, must be — a light in the darkness, a lamp in the storm; in its own way what Our Lord meant the Church to be — a city on a Hill, as distinct from the outsize slum into which a batty Progressive Establishment is busy converting it.

In this short article, Peter Hunt, English-born Canadian resident and lecturer at Saint Francis Xavier's, University, Nova Scotia, writes of the contemporary crisis in Canada's Catholic Schools. Readers will have little difficulty in recognizing the same signs here.

Crisis in Canada's Catholic Schools

PETER HUNT

THERE are a few simple truths that need attention in Catholic schooling. A few years ago, at least in other places, these truths would have been the common ground for those working in a Catholic school system.

First, a Catholic school, because it is an institution set up for the purpose of providing a Catholic education (supplementary to the home) for Catholic children, rests on a basic premise which, once it is forgotten, rejected or neglected, takes with it the very justification of the Catholic school's existence. That basic premise is that the Catholic school has its very meaning in a faith-commitment.

Like the Catholic Church, the school, set up to aid parents in teaching their children the Catholic Faith, with all that this implies in terms of both concepts and conduct, by its very existence acknowledges acceptance of what is known as divine revelation. It caters for a clientele which has freely decided to believe those doctrines summed up in the Apostles' or the Nicene Creed, and which regards the Church as endowed by its founder with the right to teach truth in His name. We are not discussing whether this claim by the church is correct, nor am I concerned to argue for the authenticity of revelation in this brief article. The point is that, without that core of doctrine commonly acknowledged as essential to the curriculum, the school cannot, logically, call itself Catholic.

The core of doctrine accepted as part of Catholic Faith

by the official church teaching and to which every Catholic has to subscribe at baptism and at mass, is not, of its nature open to doubt by Catholics, unless they decide to cease to be Catholic; for, by definition, a Catholic is one who accepts them. What happens, then, to the identity of the so-called Catholic school if leaders of the school system or members of school staffs acquiesce in statements to the effect that we no longer have a certain body of doctrinal content on which we can draw in trying to help students to find purpose and direction in their lives? What happens to the rights of parents who do accept these doctrines and want their children brought up under their inspiration, if teachers either deny, water-down or are simply ignorant of them?

Parents who accept the fullness of the Catholic Faith are denied their liberty as primary educators of their children if there is no guarantee, but rather a good deal of evidence to deny that Catholic doctrine is accepted, accurately taught and loved by the administrators and teachers. I am sorry to say that, in this respect, we have reached crisis point in many of our Canadian Catholic schools. So frequently do we read or hear denials of that faith, of that certainty that constitute the heart of faith, that it is tiresomely easy to predict what will be said at any of the conferences, committees, seminars or meetings where the identity of Catholic schools is discussed.

One does not mind listening to those other Christians who do not share all our convictions express their vision, and arguing with them should never be seen as bigotry, but as a desire to share truth. On the other hand, when so-called Catholic theologians, administrators, consultants, put forward views which they quite complacently assume are "the" view, the acceptable trend in the Catholic Church itself, even though it contradicts central and basic doctrine (including the view that there are any unchangeable and dogmatic elements in Catholic education), we can see immediately that, while they are quite entitled as everyone is to their own notions of reality and belief, they are not entitled to command respect and attention as authorities on Catholic education.

To be quite blunt, many of the teachers in our separate schools have at most a child's knowledge of the Catholic Church and its teachings. Certainly, theology is unknown to

nearly all of them, though I suspect that it is far worse in the high school. Among trustees and administrators one finds a lack of orthodox conviction, though there are exceptions. I know members of staff who have not even read the encyclicals, who reject *Humanae Vitae*, who favour abortion in some cases, who have never heard of the Precepts of the Church, who have read no Catholic author of the solidly orthodox kind. I know some who doubt the existence of hell. I know many who talk of Christianity rather than Catholicism, but who can hardly formulate what this means.

Generally speaking, the central historical and doctrinal view of man as a fallen being, the idea of original sin, on which the whole redemptive theology rests, is neglected by silence; scarcely mentioned, even passed over in most of the textual material used, including the Canadian Catechism. Yet this doctrine makes all the difference to one's educational view. For one thing, properly understood, it acknowledges what experience shows teachers generally, that human beings are inclined to be slackers and back-sliders. Thus, challenge, effort and discipline go hand in hand. Students need authority and teachers must wield it, but in harmony with the philosophy which governs the school they choose to teach in; if it has one.

I will be reminded, as usual, that Christianity is loving. I reply that an essential part of that loving is love for the truth and a passion to share it. It is the truth that makes us free; and for an orthodox Catholic truth comes through revelation and from intellectual inquiry. Both are neglected, though much less at the elementary levels, in our separate schools. Apart from the other bad results of this neglect, it means a negation of a vast heritage. In an integrated curriculum, the humanities and sciences would blend with theology and philosophy to develop Christian humanism, the educated Christian's answer to the moral and cultural decline to which we adapt rather than challenge.

Christian Affirmation Campaign

PUBLIC MEETING

at Caxton Hall,
Caxton Street, London, SW1.

Thursday, June 2nd: 7.00 p.m.

The call made by French Liberal Catholics, during a century and a half, for the Church to identify her aims with those of the revolutionary masses, received enormous impetus in the thirties of this century, when Jacques Maritain not only systematized the cry for identification and gave it form, but popularized it in his book "*L'Humanisme Integral*". The effect of this book on the Council and on the Church's stance after the Council with regard to Communism was profound.

CURRENT COMMENT

Communism and the Church: 3

THE EDITOR

Mounier and Maritain

The young Jacques Maritain, as we may call him, in distinction from the old man who wrote magnificently *Le Paysan de la Garonne*, was greatly taken with Emmanuel Mounier and his call to the Church, in the best (or worst) traditions of Marc Sagnier and French Liberal Catholicism to identify itself with the revolutionary aspirations of the struggling masses of mankind. Maritain made it his business to systematize Mounier. He succeeded in doing so and presented Mounier and his disciples and, in fact, European Liberal Catholicism (which included, as we have seen, a not inconsiderable and growing number of bishops and priests) with the social and political philosophy they needed in *L'Humanisme Integral*, which was published in 1936. For Maritain, as for European Liberal Catholics from the time of Lamennais, Liberty, Equality and Fraternity were thought of

as essentially "the eruption of Christian thought in the political order". In the words of Henri Le Caron, writing in the October, 1975 issue of the *Courrier de Rome*:

"The Integral Humanism of Maritain... is a universal fraternity of men of good will belonging to different religions or none (including even those who reject the idea of the Creator). It is within this fraternity that the Church should exercise a leavening influence without imposing itself and without demanding that it be recognised as the one true Church. The cement of this fraternity is the virtue of doing good, and understanding, grounded in respect for human dignity".

And later:

"This idea of universal fraternity is neither original nor new. It was already advanced by the philosophers of the 18th century and by the revolutionaries of 1789. It is also the fraternity beloved of Freemasonry, and even of the Marxists."

Le Caron continues:

"What distinguishes Maritain's Integral Humanism is the role it allocates to the Church. Within this 'universal fraternity', the Church is to be 'inspiratrice' or 'big sister'. And it goes without saying that for the 'big sister' to win the sympathy of her 'little brother' she must be neither intransigent nor authoritarian. She must know how to make religion acceptable. And so that the truths of faith and morality may be acceptable, Christianity must be practical rather than dogmatic."

Pope Paul and the Young Maritain

Hence, a pastoral rather than a dogmatic Council, as was the case with Vatican II. I have no doubt but that both the stance and tone of the Second Vatican Council were set by men who had made Maritain's thesis their own. Amongst them, undoubtedly, was the present Holy Father, Pope Paul

VI. As a young man, long before he was Pope, he was greatly attracted to Maritain, as so many were. He read Maritain in French, quoted him in sermons and wrote the introduction to the Italian edition of *L'Humanisme Integral*. He was responsible for an observation on April 2nd, 1969, which showed the way he and many Council Fathers were thinking in that bright dawn which seemed to them to have arrived in the immediate aftermath of Vatican II. His words reveal, I think, the strong influence of the young Maritain on the Holy Father's own thinking with regard to the Church. He observed on the date just mentioned:

" a wave of serenity and optimism has spread through the Church and world from the Council; a consoling and positive Christianity acceptable and amiable, friendly to life, to men, even to earthly values, to our society, to our history. We might almost see in the Council the intention to make Christianity acceptable and amiable, an indulgent, open Christianity, free from all medieval rigorism and from any pessimistic interpretation regarding men, their customs . . . this is true."

Who is there, who cannot admire the deep sincerity of those words or the Christian hope, in fact of all adversity, of the man who uttered them? One can say that and, at the same time, not share the vision of the Holy Father with regard to the future of the Church in our day or accept as correct the stance it logically imposes on the Church vis-a-vis contemporary society. There is no disobedience here, no revolt; simply disagreement with regard to the validity of the Maritain thesis and the stance to be adopted, in consequence, by the Church with regard to the world. I believe, along with others, that the Maritain thesis rests, at base, on a false supposition — the natural goodness of men and their movement into fraternity without, seemingly, the help of God's grace — and that, in consequence, if the Church adopts a stance with regard to the world, which rests on the assumption that men are naturally good, she will cease to teach them effectively, no longer be credible in their eyes and, finally, be taken advantage of and made use of by the evil ones amongst them, who will use her present misplaced

zeal for their own purposes. I would submit, with great respect, that all three effects are being revealed for example, in the ineffectiveness of the Church's missionary effort today and her contemporary failure to teach her own young the basics of their religion; in the growing lack of interest in and, indeed, frequent repudiation of what the Vatican has to say in general to the world or, locally, to Italian Catholics, with regard to the inherent evil of Communism; in the way in which International Marxism is using to its own advantage the zeal for reconciliation which lies behind the Vatican's present attempts to achieve a detente with Soviet Communist Power.

A Feeble Church in Face of Communism

This, I believe, represents a sincere and fair judgment. A great part of the present mental and moral collapse of the Church in face of contemporary Communism is due, I believe, to the influence of Maritain's writings on the Church's clerical, religious and ecclesiastical establishment, particularly in Europe and increasingly everywhere since the Second World War. Herve Leclerc sums it up and I find myself in agreement with him on the basis of the analysis attempted above. This is what he says:

"His (the 'young Maritain's') starting point is that the political Left represents all that is historically most significant. Truth should be sought alongside the masses in whose conscience the Catholic revolution is conveyed. *Christianisme et Democratie* (1945) was to be the definitive form of this form of proletarian faith, which is in fact a theology of history founded upon a broadly Marxist philosophy, where Liberty, Equality and Fraternity are conceived of as 'the eruption of Christian thought in the political order'."

And Hamish Fraser more vigorously in *Approaches* for February, 1976:

"In effect, whereas like all his predecessors, Pius XI insisted that the role of clergy and laity was to make the world accept Christian terms of reference and

think with the mind of the Church, *Integral Humanism*, being primarily concerned with the impossible aim of reconciling the Catholic Faith and the (postulates of the French) Revolution, leaned over backwards to see things in the anti-Christian world's perspective and unhesitatingly accepted the terms of reference upon which Jacobins, Freemasons, Marxists — the enemies of the Church — had hitherto been insisting."

The substance of this judgment is, I believe, both fair and, indeed, devastating. With Maritain, I believe, the Church's slide to the Left — the *apertura al sinistra* — was on. It was speeded by the Second World War, which saw Nazism as the major enemy and bred a companionship between Catholics and Communists in European resistance movements, which blurred the fundamental differences between them. In the aftermath of war and resistance the movement of the worker-priests was born in France in an attempt to plant the Cross on the factory floor. It failed because those chosen were inexperienced and immature, half-Marxist in outlook themselves and soon reduced to impotence by what Leclerc calls "the anti-capitalist bias on the factory floor". Their deviation was such that the Nuncio to Paris, the future John XXIII, had to recommend to Rome the dissolution of the worker-priests. When their hour struck, half of the worker-priests refused to accept the Church's decision and joined the Communist Party.

A Church Identified with Revolution

Meanwhile, the theological climate was hotting up in the direction of carrying what might be called the Maritain doctrine to the point where the Church would be urged not merely to baptise ongoing revolution, but to identify herself with it. Père Teilhard de Chardin, the Jesuit, enjoyed enormous prestige in the fifties, which was only increased by the official condemnation of his writings by the Church and their subsequent circulation in *samizdat* form. "I think", he said, "that the world will turn to the Christian Faith only if, first, Christianity turns to the faith of the world in order to make it divine". The Christian's first duties then, according to Chardin, were those he owed to the world, which he saw as

moving to an integral socialization, which appears finally as the infrastructure of the sphere of Christ: "The Christian God on high", he wrote, "and the Marxist God of Progress are reconciled in Christ". In fact, of course, they are not. Brutally put, what we have here is poetic nonsense; but the fillip given by this kind of writing to the burgeoning Marxism of many young clerics and religious is easy to understand. Christian Marxism, in fact, was pervading clerical and religious circles on the mainland of Europe, particularly, a good many years before the Council. At the Dominican theological centre of Saulchoir, another Dominican, Pere Chenu, was training generations of young religious for whom the good tidings announced in the New Testament were Marxist, above all. As Hervé Leclerc puts it:

"As director of studies the distinguished Dominican taught them that the progress of Socialism is an irreversible aspect of revolution, a sign of the times. 'The growth experienced in the community of mankind becomes the very substance of the growth of the community of God's grace in Christ'. If then the Church's mission is to christianise this world as it is developing, then one has to recognise that collectivism is the form that development is taking. The Church therefore has to christianise this collectivism and cannot do so without becoming its ally."

Mystique of the Masses

The end-product of this kind of thinking is plain. So, too, is that of another Dominican theologian, Yves Congar. The young Maritain sought to reconcile the Church with the modern world, child of the French Revolution, in a new integral humanism, which he saw somehow as Christian, though with no clear reference to Christ. Congar goes further. He sees the young Maritain's new world as already coming into being through a series of socio-economic transformations, tracing out, as it moves forward, the outline of a free and fraternal society. For Pere Congar, the temporal progress of this self-contained and self-sufficient, secular world is already the coming of the Kingdom of God, already Christian Salvation, where man himself is

concerned. Its whole heaving effort, however profane, even when engendered by atheists, has within it something sacred and is divine, for what it represents in fact is the impact of Christ's Lordship over the entire world, the bringing to birth of a cosmic Christ (shades of Chardin) in the shape of a perfect society. Under such circumstances (freely postulated by himself and without a shadow of supporting proof) the duty of the Church, according to Congar, is clear. It must turn towards this immense human effort set to the service of a new world in the making and declare it sacred, more or less divine. The Church must become, in the language of the new theology, the universal sacrament of the new cosmic salvation. It is for her to declare divine this self-contained secular dynamic, this new world in the making: in it, above all, we are to see the Lord. Thus the Church's new mission is given her. It is limited to that of a presence, attendant on the dynamic process that goes to the building of a self-sufficient, secular world. This is mystic nonsense — as distinct from true mysticism — with a vengeance; but its effect was most powerful, especially within the ranks of a young clerical establishment within the Church where "gut-feeling" was beginning to be substituted for scholastic clarity of thought. The "mystique of the masses" was beginning to take hold of the Church.

Secularization of the Church

This was the position when John XXIII was elected Pope in October, 1958. What I have tried to do in this article is to sketch the evolution of a mental attitude; trace the development of a line of thought — not because all the Council Fathers were disciples of Maritain and anxious, in consequence, not for the condemnation of Marxism, but for its baptism. It would be quite false to say this. As we have seen, four hundred and fifty worked actively for its condemnation. They were thwarted, however, by the Rhine Group whose members were "Maritainists" at least and, as we shall see in a final article, what might be called evolutionary secularists as well: these, by a clever combination of plot and manoeuvre, dominated the Council's commissions from the start and, with these, the commanding heights of the Council. Thus they were, as Father Wiltgen,

with no ideological axe to grind, makes clear in his book, its effective masters: they made its pace and they have made the pace of things in the Church ever since. It is as a result of the continued pressure right up into our own day of the Rhine Group that the Church has been progressively secularized in her mission; turned from the primary and supernatural task entrusted to her by Christ of extending through time his redemptive work and pressurized, in the persons of many of her clerics and religious, into the dubious task, never meant to be primarily hers, of concentrating on the human condition to the point where its improvement appears as and, in the mind of her progressive fringe is, in fact, the only reason for her existence in the contemporary world. Inevitably, in the process, she herself — in the persons of so many of her priests and religious, especially — has become secularised; concerned primarily with man and his material lot on this earth; no more, apparently, with his soul and its salvation; as such, then, desupernaturalized and without spiritual fibre because lacking supernatural conviction; open, in consequence, at all levels, to the corrosive effect of Communism's materialist creed. It could be no other way. Far from baptising the social revolution of our day, the Church, in some parts of the world and in the persons of many of her children, has come close to absorption by it. Her children have been left without mental defences against Communism. Where they are not already its unwitting allies, too many of them are now no more than its easy prey.

The New Secularism in Check

So long as Pius XI and Pius XII reigned, any open expression within the Church of the new secularism; any attempt, however sincerely motivated, to identify the primary task of the Church with the social and political aspirations of what was thought of as an increasingly collectivist world, making her, thereby, however subconsciously, the ally of Marxism, was vigorously repudiated. During the whole of this time, however, not far below its clerical surface, the mainland of Europe was on the boil in a manner and to an extent that went almost totally unrecognised elsewhere, particularly in the Anglo-Saxon western world. The influence of the young Maritain was enormous. It was he who turned

clerical minds to the concept of the Church as the "*animateur spirituel*" of a new society into which men were moving, impelled by a kind of natural goodness, and inspired by the desire to remake a world of peace and brotherhood and love. Parallel with this expansive feeling, which took over so many young and generous clerical hearts, was the harsher movement of those, who took their lead from Saulchoir, carrying the vision of Maritain to the point where the future of the Church was seen in terms of its identification with what they thought of as the collectivist society of the future and, with this, the duty of Christians to share wholly in its making now.

The New Secularism Boils Over

With the death of Pius XII, those whom we may call, for want of a better word, the Maritainists, were able to take advantage of the loving simplicity of Pope John, with his arms outstretched to all men, including those of the Communist countries, to advance their thesis quite openly. What it came to was the formation of a climate of opinion to the effect that the overriding concern of the Church should now be with the human condition. Put like that — without the strictness of phrase that would brand it as secularist and, therefore, as a humanist anti-faith, with the love of man, not because of, but as a substitute for the love of God. Given this background, it is easy enough to see how the ideal of involvement in the secular (with Catholics as the leaven in the lump) caught the imagination of countless numbers of zealous priests and religious. Horizontalists, as they were called, who argued quite simply that the time had come for Catholics to go out to the world of men and women, without too much stress on dogmatic niceties (though these tended to be still upheld), but with their hearts full of zeal and love. And, if this new outgoing to others was to be given full scope, it was clear, again, that the strictures of former days against Socialism and Communism were better pushed under the carpet without too much talk because it was precisely — as many thought so naively — in socialist and communist lands that men and women were striving — in a way at times distorted, they said, but basically right — to achieve that world of brotherhood and peace that both "Maritainists" and "horizontalists"

within the Church desired, whether this longing was philosophically and theologically based or simply a "gut-feeling", as with so many, I believe, and nothing more.

Secular Ecumenism

Moreover, it also followed, if the Church was to be open to all men, with arms outstretched in simplicity and love, that she should not stress doctrinal differences in face of members of other religions who were moved, as she was, by a growing concern for the human condition and inclined increasingly themselves to set aside doctrinal considerations in favour of an all-out drive for involvement in the contemporary world. Out of this sort of consideration, in many cases subconsciously present in the mind and nothing more, has come, I believe, the contemporary ecumenical movement, which seeks unity not in truth, but essentially on a basis of conciliation and compromise, with a view to working together. Unity, in other words, in aid of a secularist ideal upheld as primary; unity, therefore, in aid of an anti-faith. This, of course, is the "secular ecumenism" of the World Council of Churches, with its accent on material betterment as the primary concern of contemporary Christianity — with social and political revolution in aid of such betterment as a necessary objective, not merely of Christians everywhere, including those in the Catholic Church; but of all men of good will. A secular objective to be pursued by Christians everywhere as their sacred and God-given task and with the morality and doctrine of the New Christianity defined, as they must be, not by age-old principles, but by the overriding need to secure this objective. For the New Christian, as for the Marxist, the end justifies the means. Once this point is reached, they are brothers without knowing it. It needs only a little time working together for them to know it as well.

New Christians and Communists

All of which means, of course that the New Christians — if we may call them that — are close to the Communists on two counts. At first, faltering allies, as I have called them; but steadily less faltering as their outlook coarsens in the secular, and their methods of securing their goal became

increasingly crude. What the New Christians forget, of course, is that the aim of the Communist is not to make converts, but, rather, to make use of all those who, wittingly or unwittingly, willingly or unwillingly, will serve his larger purpose, which is the enslavement of the world. Clearly, present Christian concern with the human condition as a primary objective, whether expressly rationalised as such or simply *felt* (which is the more likely at lower levels) suits his purpose admirably. The reason is that it neutralises the one great enduring obstacle to his plans, the one thing which, as a professed materialist, he really fears. That one thing is Catholics united in total dedication to the supernatural as their hearts' desire.

Since the Council, I would say, Communists have never had it so good where the domination of the Catholic and Christian mind is concerned. Which means, in fact, that mental resistance to Communism generally amongst them — in the West and in the Third World — is close to zero. The reason is that they have nowhere to go for strength; and they have nowhere to go because, where they used to turn, there is now no clear, clean-cut alternative to the thing they fear; but a subconscious, half-acceptance of it. Thus they are left with nowhere to go. It is this that breeds apathy and, in some cases, despair. From these ugly sisters there will be no relief unless and until the Catholic Church recovers her hold on the spiritual as primary and proclaims her total and uncompromising dedication to it before the entire world.

Marxism and the Church of Rome

referred to in Father Crane's series on "Communism and the Church" is now £2 and not £1; but **still** very well worth sending for to:

Conflict Studies,
17, Northumberland Avenue,
London WC2N 5BJ.

The kind of "daring" Progressive Catholics demand of the Bishops today is the antithesis of the true leadership they should be at pains to exercise.

To Lead: Not Gamble

ARCHBISHOP ROBERT J. DWYER

COME, let us hearken yet awhile to contemporary voices prophesying doom. Not that this is an unprecedented posture; many a time and oft in these latter days have Bishops been told, gently and sweetly or baldly and flatly, that they are the great stumbling-blocks in the way of Renewal, that their obstinacy and obscurantism are all that stand in the way of true progress toward that Omega Point where the Church will be revealed as the ultimate Democracy, and where all decisions, dogmatic, moral, and disciplinary, shall be submitted to plurality vote.

To such scorings and denunciations we have long been inured, by way of listening to a record with a damaged groove, so that any variation, even the slightest, is welcomed with relief inexpressible.

Yawn of Boredom

Thus, when we chanced to read, not long ago, that Monsignor John Tracy Ellis had trained his deadly guns on the American Bishops, as a dismal lot, undistinguished for learning, leadership, or even rudimentary common sense, we were hard put to repress a yawn of boredom. This was a tale thrice told, a charge so threadbare that one would suppose that so sprightly a critic, so adept a master at pouring out the vials of his vitriol where they would sting the most, would have hit upon some more novel a theme for his wrath.

But when he enlarged upon the bill to charge the poor

fellows with total lack of imagination, failure in risk-taking, utter insensitivity to the demand for daring, then we sensed a fresh if vagrant breeze stirring. Here, we surmised, is the promise of a new and refreshing line of attack; let us see whether it will be followed up.

Poor Gamblers

And sure enough, with that infallible sense of timing which has so long distinguished his journalistic career, Father Andrew Greeley was soon at it, hammer and tongs. Daring, he cried, was the prime quality sought in vain in the ranks of the mitred minions of the Establishment. Craven souls, timid creatures, time-servers and fence-straddlers, the Bishops creep around in abject fear of their own shadows.

Not for them that euphoria of enterprise, that thrill of rushing in where angels fear to tread, the joy of risking all on the turn of the wheel or the cast of the dice. In a word, the Bishops are deplorably poor gamblers. Having delivered himself of this diatribe, which might as well serve for their epitaph, it is to be hoped that the Chicago priest-pundit felt a great deal better for the rest of the day.

And to round out the story with a mystical third instance, it so happened, or it was so arranged, that at the conclusion of the recent national assembly of the American hierarchy, last November, a representative of the observers, clerical and lay, was called upon to voice their reactions. A little lady of Spanish-American background was selected as spokesman and was greeted by the Fathers with a standing ovation. She said some nice things about the Bishops (it is possible to do this by dint of serious effort) and some things not so nice.

But inevitably, her conclusion was that the Bishops lacked daring. Again, in a single damning phrase, we are dismissed as moral cowards. Whereas what is demanded of your contemporary Bishop in this contemporary Church is that he be a man unafraid of taking risks. Manfully, as she delivered this parthian shot, the prelates applauded her to the skies.

Now as the former Ordinary of Nevada, where risk-taking is a way of life, where gambling is heavy industry, and elderly ladies stay up all night feeding dollar tokens to one-armed bandits, the present writer is particularly sensitive to this

charge. He recalls with some chagrin his earlier efforts (not wholly successful, be it confessed) to curb the gambling propensity among his clergy and to urge moderation upon his faithful.

Obviously he should have preached the opposite and spurred them on to still greater risks, particularly where diocesan or parochial funds might be involved. Who knows but that the turn of the Roulette wheel might have brought the Church wealth beyond the dreams of avarice? Sadly, we must regard our ministry there as a desert of lost opportunities.

Bigger Fields

It may be taken for granted, however, that the new criticism is not specifically pointed at episcopal failure and Blackjack or Twenty-One. What is demanded of the Bishops is daring in bigger fields than these, in the whole area of Church discipline, for example, or of morality in relation to the contemporary needs, real or alleged, or even in recasting the dogmatic teaching of the Church to conform more closely to the spirit of the age. Is this it? Or do we mistake the real thrust of their strictures? For it is surely evident that anything less than this is hardly worth lecturing the Bishops about or risking one's pontifical neck for. Today, manifestly, few if any Bishops can be accused of lack of daring or of too much of it in the financial conduct of their dioceses, since lay boards and councils and experts of various characters and competencies have taken over so much of the responsibility in such matters, and woe betide any brash prelate who presumes to make a decision without consulting them all and then trying to sort out the results, *tot sententiae quot capita*. This makes for what is called the collegial approach to decision-making.

Daring Young Bishop

Now time was (Ah, for the golden days of Pre-Vatican II!) when we fancied ourself a rather daring young Bishop. Not for us the stodgy, stick-in-the-mud methods and approaches of our elders in the hierarchy, those senile sexagenarians. Not adverse were we to taking a risk now and then, some of

which we lived to regret with bitter tears, but happily that Providence which watches over fools and braggarts saved us from complete disaster.

It took time and some minimal experience to bring home to us that rashness is no virtue, and if risks sometimes have to be taken, they are not to be rushed into with utter disregard for Prudence, the virtue which clearly points out to us the facts of life and the absolutes of reality.

Never Occurred

And it never occurred to us (were we so naive?) even in our most irresponsible moments, that we were commissioned as a successor of the Apostles to play fast and loose with the discipline of the Church, or to expound the natural law and the divine positive law according to some neo-Freudian interpretation, or to impose our concept of brinkmanship on the principle of the development of dogma.

Somewhere, from the dregs of memory, we recalled the fact that prior to our ordination as Bishop we were called upon to take an oath, solemnly and freely, to maintain the faith and discipline of the Church in absolute integrity. We were not called upon to enact the role of a daring young man on the flying trapeze, however athletic our build and supple our limbs. Though we were missioned to Nevada we were not called to the office to demonstrate how expertly we could gamble with the patrimony of our bride, the Church of God.

We are plagued, today, are we not, in our society, with slogans, catch-words, shibboleths. Too frequently they are devoid of meaning or having lost whatever sense they may once have had by the sheer process of mindless repetition. All very well to spur Bishops on to more positive leadership — we all need an occasional jab, but it is quite another matter to demand of them a species of daring, of risk-taking with the most sacred things of time and eternity. The role of shepherd is to lead; it is not to play fast and loose with the flock of Christ.

This month we offer to our readers this triple commentary on the latest Agreed Statement on "Authority in the Church". The first article is by the Reverend Francis Moss, Anglican Vicar of Kemerton, who has contributed before to these pages. The second is by a Catholic layman and good theologian, W. J. Morgan, and the third by Denzil Galvin, whose articles readers will have read at times in *Christian Order*.

Authority in the Church

1: ECUMENISTS DIVIDED

REV. FRANCIS D. MOSS

YES, ecumenists are divided! The very word "unity" is open to different interpretations, governed in most cases by different objectives. Despite the constant barrage of attack upon all entrenched positions, ecumenical attitudes inevitably reflect present positions. Some think primarily in terms of union with specific Protestant groups, having no wish — immediately at any rate — to get involved with Rome. Others think primarily of the unity of all Christians, and are anxious that progress towards that goal should not be impeded by local unions, or by arguably outdated conceptions like *national churches*. (The R.C. Bishop Clark said that his Church would "run a mile" from one of those — *The Times*, 20.1.77) Others think again of Christian unity as only a step towards the greater unity of all mankind.

Christians of the Catholic tradition naturally tend to think in terms of unity in Faith and Order rather than in terms of organisational mergers, whereas with many Protestants, unaccustomed in practice to anything approaching doctrinal uniformity, it is the other way round. Anglicans are in a peculiar situation. *The Times'* Religious Affairs

Correspondent, Clifford Longley, has just written: "The Church of England has a special place in Christianity as a bridge between Protestantism and Catholicism, consisting as it does of a spectrum of belief from the extremes of one to the extremes of the other". (1) It is not surprising, then, that Anglicans view unity in different ways, and that some fear that the ecumenical movement could produce just the stresses to break up Anglican unity — the only working model of a really wide "diversity in unity" in existence.

The new Anglican/Roman Catholic Agreed Statement on Authority in the Church highlights the dilemma. Should the Church of England (and her sister Churches) commit herself to this, at face value and as it stands, particularly as regards the sections on the ministry, it would almost certainly constitute a setback to mergers with Protestant denominations. On the other hand it is amazing that the Roman Catholic side has conceded, or appears to have conceded, so much. Who, familiar with the pattern of Papal authority outlined in Pius XII's Encyclical *Humani Generis* (1950) would recognise it in the Agreed Statement? What has happened to Tradition, regarded by many Catholics as a second source of Revelation? What has happened to Rome's claim to be the one, true Church? Has Rome in fact made a series of U-turns, or have we here merely a basis for discussion which tactically plays down the admitted difficulties outlined in its section 24? I suspect the latter. I regard this document, like all of its kind (and like, for example, the abortive Anglican/Methodist Unity Scheme) as an ecumenical ploy, and as deliberately ambiguous. Those who are sufficiently interested may care to read what The Revd. Julian Charley makes of it in his Commentary. (2) In my view Charley's interpretation of the Statement is extremely tendentious, and I cannot conceive that it could be endorsed by Rome. But if, on the other hand, his reading is considered a perfectly legitimate one, then the document is so ambiguous that it can only confuse rather than enlighten its readers. Surely ecumenical progress can only be based upon speaking the truth, as we see it, in love, and if some Christians appear to see "truth" as an outmoded category and an irrelevancy, that certainly does not apply to all! And even if you could

(1) *The Times* 24/1/77.

(2) *Agreement on Authority*: Grove Books, 30p.

establish some kind of unity on shifting sands, how could you hope to maintain it there?

To do anything like justice to the Agreed Statement would require an essay of at least pamphlet length. I must, therefore, concentrate upon two or three points which seem to me of the greatest importance:—

1) *Infallibility*. According to the Statement (section 24(c)), “for the Roman Catholic Church the pope’s dogmatic definitions, which, fulfilling the criteria of infallibility, are preserved from error, do no more but no less than express the mind of the church on issues concerning the divine revelation”. I find this difficult to square with the actual wording of Vatican I’s decree, and indeed with any interpretation but some of the most recent, but even if correct the question arises “what is meant by the church (presumably only the Roman Catholic Church), and by the divine revelation (has Tradition been abandoned or radically modified as a source of divine revelation?)?” And what is the status of papal pronouncements upon ethical questions, like *Humanae Vitae*? (Incidentally, did *Humanae Vitae* do no more than express the mind of the Church?)

2) *The Church and the “Churches”*. As recently as 1973, the Sacred Congregation for the Doctrine of the Faith issued “A Declaration In Defence Of The Catholic Doctrine On The Church Against Certain Errors Of The Present Day” (*Mysterium Ecclesiae*). “In this document the Vatican expressly states that the Church of Christ ‘constituted and organized in this world as a society, subsists in the Catholic Church, which is governed by the Successor of St. Peter and the bishops in union with that Successor’ . . . The followers of Christ are therefore not permitted to imagine that Christ’s Church is nothing more than a collection . . . of Churches and ecclesial communities. Nor are they free to hold that Christ’s Church nowhere really exists today and that it is to be considered only as an end which all Churches and ecclesial communities must strive to reach . . .” *The Wanderer*, 24.6.76.

This statement seemed to me to run counter to the whole way of thinking which underlies the *Ten Propositions of The Churches’ Unity Commission*, so I wrote to the Secretary of the Roman Catholic Ecumenical Commission for England and Wales to ask the significance of the use of the term

"Churches" in his Commission's Commentary on the C.U.C.'s Propositions. He replied to me, in a letter dated 1st. December, 1976:—

"The use of 'Churches' in a non-prejudicial way seems now to be fairly common practice: one might say that, especially in the plural, the word is used in a socio-descriptive sense rather than in an ecclesiological sense — much as it is in the titles of the BCC and the WCC"

and (a quotation from his Commission's paper) —

"In reflecting on its relationship with other Churches the Roman Catholic Church does not understand itself as simply one of a number of denominations that together make up the Body of Christ, but rather as the fullest sign of the unity and universality of that Body".

In section 24(b) of the Agreed Statement I read: "But if it were implied that as long as a church is not in communion with the bishop of Rome it is regarded by the R.C. Church as less than fully a church, a difficulty would remain: for some this difficulty would be removed by simply restoring communion, but to others the implication would itself be an obstacle to entering into communion with Rome".

Well, surely this is implied, but the question as to whether Rome regards other denominations as fully Churches is of immense importance and a matter upon which the Roman Catholic authorities should speak clearly and unequivocally. It must affect judgment as to which, and as to how many, "General" Councils were in fact "ecumenical" and binding — in essence if not in mode of expression; it has great bearing upon the validity of ministries and sacraments — and hence upon intercommunion. (It should be noted that the Pope excludes common Masses and Communion Services until full unity has been reached — *The Times*, 20.1.77).

3) Attitudes to "Conflicting" Views. The difficulty in appealing to the Scriptures to determine questions of doctrine lies in the different approaches to Scriptural authority and interpretation reflected by the schools of Biblical Scholarship today. Even Roman Catholic scholars are far from exemplifying a consensus. For example, the

Pope has emphatically excluded the possibility of ordaining women to the priesthood, yet the Pontifical Biblical Commission has voted 12-5 that scriptural grounds alone are not enough "to exclude (the) possibility" of ordaining women (*The Tidings*, L.A., 18.6.76). Presumably, then, those who support the Pope are relying upon an appeal to Tradition as a second source of Revelation or as the only authentic key thereto.

In the field of doctrine, though denominations nominally adhere (albeit in some cases with qualifications) to their historic formularies, in practice an extremely wide measure of dissent from tradition is openly tolerated. The Church of England's recent Doctrine Report *Christian Believing* proposed the retention not merely of complementary but of conflicting views — even as to the nature of religious truth — within her confines. At least one of the schools of thought described in *Christian Believing* would agree with Fr. Gerald O'Collins, S.J., teacher at the Gregorian University in Rome, that: "For the future one can only hope that the Church as a whole will agree to dispense with dogma" (*Has Dogma A Future?* D. L. & T.). Although the Roman Catholic Church has not latterly excommunicated her scholars and others who depreciate some or more of her dogmas, would she openly admit that they have a legitimate and respected place within her communion? It is hard to see that she could do this without changing her whole ethos and laying herself wide open to the emergence of parties in the Church, which must lead again to a considerable relaxation of discipline. And how much pluralism can a community take while remaining an intelligible and united body?

Unsure of the answers to these and other questions, Anglicans will be asking whether Rome is moving towards Canterbury and perhaps whether, in the meantime, Canterbury will go to meet Rome or will turn towards Geneva. Some refuse so to see the ecumenical prospect in terms of options, basing their case on a passage in the recent Commentary by the Ecumenical Commission of the R.C. Church in England on the Ten Propositions of the C.U.C. This states that although the R.C. Church in England does not find it appropriate to enter into the proposed Covenant, "we hope that it will prove possible for other Churches to enter this Covenant. . . . Moreover we see such a step as assisting

rather than hindering the relations of these Churches with the Roman Catholic Church. . . ."

Somewhat puzzled by this extract, I wrote to Canon Stewart, Secretary of the R.C. Commission: "Many Anglicans, as you are no doubt aware, share the same or very similar qualms of conscience as those to which Roman Catholics admit in respect of Propositions 4, 5 & 6, (the stumbling blocks to R.C. covenanting). They are, therefore, puzzled by your hope that their Church may be able to do what the Roman Catholic Church cannot do, for their integrity is equally at issue, nor can they understand why so to compromise their proximity to Roman Catholic doctrine could assist rather than hinder their relations with the Roman Catholic Church".

Canon Stewart replied: "In drafting this paragraph our intention was certainly to refer to those other Churches which can, in accordance with their own principles, conscientiously enter the Covenant. It could, I think, have seemed an impertinence to spell this out; within dialogue one is surely right in assuming that other Churches too are speaking and acting from a position of conscientious conviction".

The answer may be acceptable on the issue of integrity, but it hardly explains how Churches could get nearer to Rome merely by a mutual acceptance of members and ministries on an unacceptable basis, for that is what the Covenant is all about. Should the ecumenical movement adopt the words of Robert Louis Stevenson: "I travel not to go anywhere, but to go. I travel for travel's sake. The great affair is to move" (*Travels With A Donkey*)?

2: THE PAPACY BETRAYED

W. J. MORGAN

The encouraging feature of the recently published Venice Agreed Statement, on *Authority in the Church*, is that the Anglican members of the International Commission are not totally satisfied by the "R.C." members' assurances that the dogmas of the Faith regarding the Papacy have been

abandoned by "modern Roman Catholic theology". They are not satisfied for the most appropriate reason that, in spite of his commitment to the post-Vatican II "Renewal", Pope Paul VI still acts occasionally as one having the authority to teach and rule dogmatically as defined by the first Vatican Council of 1870.

Contrast with Previous Agreements

The contrast with the Windsor Agreement on the Eucharist (1971) and the Canterbury Agreement on the Ordained Ministry (1973) is most instructive. In those documents the Anglican members did accept the "doctrinal convergence" of their "R.C." colleagues and "modern Roman Catholic theology" as representative of a real Roman change — in spite of Pope Paul's contrary teaching in his Encyclical *Mysterium Fidei* (1965) and *Credo of the People of God* (1968). In the Venice Agreement (reached in 1976, but only now published), they do not. The crucial difference between the latest Agreed Statement and the two earlier ones is that, whereas Pope Paul continues to teach and rule in accordance with the dogmatic definitions on the Papal office of Vatican I, his New Order of Mass (1969) and Ordinal mark a practical retreat from the infallible teachings of the Council of Trent on the Sacrifice of the Mass and the Priestly Ministry.

The long Anglican tradition of doctrinal comprehensiveness (which for a century at least has embraced doctrinal Modernism) makes it in principle easy for its theologians to accept the assurances of Bishops Clark and Butler and their colleagues, amply confirmed by "modern R.C." writings, that Catholic dogmatic formulas may and must be "restated" in accordance with contemporary understanding (cf. para. 15 of the Venice Agreement), when modern theology finds them, in their original senses, meaningless (cf. para. 24 (b)) or unacceptable (cf. para. 24 (a)). What matters is that Rome should give evidence of its Modernist good faith by admitting liturgical practices which allow for plurality of doctrinal interpretation, and by abandoning styles of acting which are "illegitimate or uncontrolled" (cf. 24 (d) in the perspective of "new horizons" and the experienced "theological convergence" (cf. 25).

A "Church Times" Editorial

The clear moral pointed by the Venice Statement — and endorsed, in anticipation of its publication, by the Anglican Church Times (January 14, 1977) — is that Pope Paul must abdicate to make way for a new Pope personally capable of conforming his exercise of office within the limits prescribed for it by the Anglican repudiation of Catholic doctrine. The following are comments from its special editorial of that date:

"Nor is it easy to agree with those who suggest that Vatican II decisively changed the Papacy's status in practice . . ."

"Many less exalted and delicate figures" — than Archbishop Cardinale, who has recently published a "glowing account" of the Petrine ministry — "are saying and thinking that the time has come for a new Pope. They want a man to embody the ideal with greater freshness than Pope Paul finds possible."

"One of the prayers which many will offer for the Holy Father during this year is that he will crown his services by resigning."

"What is needed from the next Pope is that he should be less authoritarian than any of his recent predecessors. In his teaching on faith and morals he should state the consensus of his fellow bishops. . . ."

Pope Paul a Stumbling Block to "Unity by Stages"

It is the supreme irony — but also the saving grace — that the Roman Pontiff, who has resolutely pursued revolutionary policies *de facto* favouring Modernism and false ecumenism, is himself found to be the stumbling block to that "unity by stages" with the Anglican Communion envisaged by the Malta Report of 1968. Traditional Catholics may well derive some consolation from the fact that the current official insistence on absolute (and therefore un-Catholic) acquiescence in Pope Paul's renewal policies, only emphasises by exaggeration his real exercise of Papal authority. The Roman Pontiff is "tiresomely" insistent on points of sexual morality and the right of life of the unborn child which, while they have been effectively set aside by the

"restatements" of individuals and hierarchies enjoying his communion, are perceived by many Anglicans as "trampling on the consciences of (a) large section of his flock" (*Church Times* editorial, January 14, 1977). The Holy Father has also been so "untactful" as repeatedly to warn Anglicans and others (within and without his communion) that it is Catholic doctrine that women cannot validly be ordained to the priesthood. And that, just at the moment when the Anglican establishment is moving towards the acceptance of women "priests", and provoking its own schisms in the process. The issue of women priests may well do something to revive Anglican conversions to the Catholic Church, which have suffered so grievously because of Vatican II and its disastrous aftermath. It is even possible — presuming a speedy conversion of the Pope to the Counter-Reformation cause — that the Venice Agreement itself may cause some Anglicans to ponder the ultimate consistency of recognising the "appropriateness" of a universal primacy in the "koinonia" of a "re-united Church", to be exercised by the See of Rome, with the denial of the doctrines of its divine institution and its teaching and ruling authority.

Papal Primacy, Eucharist and Ordained Ministry

The doctrine of the Papal Primacy is different from those of the Eucharist and Ordained Ministry, in that the Anglican Communion is committed by its basic formularies only to a negative view of the former, whereas it has also positive teachings on the latter. However, this distinction is of less theoretical significance than one might expect. The positive doctrines of Anglicanism in regard to the Eucharist and Ministry may reasonably be looked upon as being constituted by what remains of Catholic theology in their regard when the central dogmas have been denied. Viewed in that light, Anglicanism is compatible with a positive role and status — a functional primacy of honour — for a "reformed" Papacy, which would abandon its "Romish errors" of doctrine, including its claims to a divinely instituted supremacy of jurisdiction and infallible teaching authority.

In the cases of the Eucharist and Ordained Ministry, Anglicanism was founded on a repudiation of the Sacrifice of the Mass and a sacrificing priesthood, as also of

transubstantiation (cf. Article XXXI, *Of the One Oblation of Christ Finished upon the Cross*; and Article XXVIII, *Of the Lord's Supper*; of the Thirty-Nine Articles of Religion, 1562). Accordingly, the Supper was but the memorial — not the renewal — of the Sacrifice of the Cross; the consecrated bread and wine — not transubstantiated into Christ's body and blood — were the effective sacramental signs of that body and blood which they conveyed spiritually to the communicant; and the priest — who did not offer Christ for the living and the dead — merely prayed for God's acceptance of the congregation's "sacrifice of praise and thanksgiving": their offering of themselves to God.

In the case of the Papal primacy — already defined in the *Formula of Hormisdas* (A.D. 517) and the Bull *Unam Sanctum* (1302); as also by the Second General Council of Lyons (1274) and the General Council of Florence (1438-45) — the Anglican Communion was founded on the two-fold denial of the Pope's universal supremacy of jurisdiction (cf. Article XXVII, *Of the Civil Magistrates*) and the Roman See's indefectibility in the teaching of the Faith (cf. Article XIX, *Of the Church*); with a consequent denial of the infallibility of the doctrinal definitions of General Councils (cf. Article XXI, *Of the Authority of General Councils*).

Vatican I and the Papal Primacy

As Rome remained in a state of "doctrinal error" and outside the Anglican Communion, the issue of any positive role for a "reformed Papacy" simply did not arise as a practical question. However, Pope Paul's programme of general renewal gave some grounds for investigating the reality and extent of "Rome's conversion". In spite of *Humanae Vitae*, (1968), the "magnificent" progress of theological "restatement", liturgical reform and reversal of policy towards non-Catholic Christians was solid evidence that Rome was trying to mend its ways. Accordingly, the time seemed ripe for examining what was left of the concept of the Papacy when the Roman pretensions were discarded.

The dogmatic first Vatican Council (1870) states and defines the doctrine of the Papal primacy in the Constitution *Pastor Aeternus*, in four chapters, each culminating in an infallible canon. The first of these teaches that "the primacy

of jurisdiction over the universal Church of God was immediately and directly promised and given to Blessed Peter the Apostle by Christ the Lord". The second defines that "by the institution of Christ the Lord" and "by divine right", Peter has a perpetual line of successors in his primacy in the Roman Pontiffs. The third, that the Roman Pontiff has "full and supreme power of jurisdiction over the Universal Church". The last of the four is the famous definition of the infallibility of Papal *ex cathedra* definitions of faith and morals.

Vatican I and Anglican Foundation Formularies

It is manifest that the relevant Anglican foundation formularies are formally incompatible with three of the four definitions; and the question of a personal primacy of jurisdiction by Peter over the other apostles is but academic if he is not allowed to have any successors who exercise that primacy by divine right. (Of course, once it is seriously entertained that Christ the Lord did confer such a primacy on Peter, consistency requires that such an office be a permanent one if the apostolic office itself is conceived as permanent.) The Anglican repudiation of the divinely instituted and permanent Petrine primacy of jurisdiction (as also infallibility in defining), leaves to the Pope but an "appropriate" universal "primacy of honour", "of inspection and direction" — doctrines explicitly condemned by Vatican I — and makes him, at most, "the spokesman of the episcopal college" (as the *Church Times* well phrases the matter). After all, as the Venice document acknowledges, if one finds scope for such a primacy, the "only one which makes any claim to universal primacy and which has exercised and still exercises such 'episcopate' is the see of Rome, the city where Peter and Paul died". (St. Paul, incidentally, is mentioned here precisely to counter rather than endorse any Papal claim to be, in a doctrinally significant sense, the successor of St. Peter.)

Oversight and True Primacy

The importance Anglicans currently attach to "episcopate", the role of "over-sight" of other dioceses, was

illustrated by a recent news item in the *Church Times*. In regard to the future status of the diocese of Costa Rica it stated, "In the Anglican Communion no diocese can exist in its own right but has to belong to a larger body such as a province". Hence we find the Venice Statement observing: "Early in the history of the Church a function of oversight of other bishops of their regions was assigned to bishops of the prominent sees" (para. 10). Such a regional primacy of oversight is presented as involving inspection and direction.

"When (the bishop of a principal see) perceives a serious deficiency in the life or mission of one of the churches he is bound, if necessary, to call the local bishop's attention to it and to offer assistance" (para. 11).

We are then told in the Agreed Statement that: "It is within the context of this historical development that the see of Rome, whose prominence was associated with the death there of Peter and Paul, eventually became the principal centre in matters concerning the Church Universal" (para. 12).

It is acknowledged as a historical fact that: "The importance of the bishop of Rome among his brother bishops, as explained by analogy with the position of Peter among the apostles, was interpreted as Christ's will for his Church" (para. 12). But this interpretation of "the will of Christ" is not endorsed, least of all in terms of his institution of the Petrine office as defined by the Vatican Council of 1870. Nonetheless, such an office of universal "inspection and direction" (condemned by Vatican I) is presented as acceptable. It is "appropriate" that in a "future union a universal primacy such as has been described should be held by that see" (para. 23, our emphasis).

A "universal primacy such as has been described" excludes each and every one of the four dogmas of the faith in regard to the Papacy defined by the dogmatic Vatican Council of 1870. No universal jurisdiction is admitted to have been given to St. Peter by Christ the Lord; let alone that that jurisdiction is to be continued by a perpetual line of successors in the persons of the Roman Pontiffs, or that that power of jurisdiction is full and supreme, or that Papal definitions of faith or morals are infallible of themselves. However, the "R.C." members of the International Commission join with their Anglican colleagues in claiming:

"What we have written here amounts to a consensus on authority in the Church and, in particular, on the basic principles of primacy" (para. 24).

The Commission Records its Uneasiness

No theologically competent Catholic, who has studied the earlier Windsor and Canterbury Agreed Statements, will be in any way surprised by the inimitable style of this blatant betrayal of the Catholic Faith. What is novel is that the Commission should immediately proceed to record its uneasiness: "It is when we move from these basic principles to particular claims of papal primacy and to its exercise that problems arise, the gravity of which will be variously judged" (para. 24). In plainer language, the heretical consensus on an acceptable Roman primacy is one thing; the continued belief in the Petrine claims by Pope Paul — a belief which still finds expression in action — is quite another.

That is why the rest of paragraph 24 of the Venice Statement is given over to a listing of four "problems", which precisely correspond to the four chapters with their canons of the Vatican Council on the Papal primacy.

In paragraph 24 (a) the Commission as such (not, notice, the Anglicans only) state that: "Claims on behalf of the Roman see as commonly presented in the past have put greater weight on the Petrine texts... than they are generally thought to be able to bear. However, many Roman Catholic scholars do not now feel it necessary to stand by the former exegesis of those texts in every respect". Note the reassurance and the requirement. "Many" scholars enjoying Paul VI's communion have repudiated the first chapter and canon of *Pastor Aeternus*; hopefully soon all will concur.

In paragraph 24 (b) the reassurance comes first, then the Anglican unease. The reassurance is that "modern Roman Catholic theology" has discarded the second chapter and canon of Vatican I's definition of the Papal primacy. "The First Vatican Council of 1870 uses the language of 'divine right' of the successors of Peter. This language has no clear interpretation in modern Roman Catholic theology". Then the unease: "If it is understood as affirming that the universal primacy of the bishop of Rome is part of God's design for the universal *koinonia* then it need not be a matter of

disagreement. But if it were further implied that as long as a church is not in communion with the bishop of Rome, it is regarded by the Roman Catholic Church as less than fully a church, a difficulty would remain". The Anglicans are not satisfied with the abandonment of Catholic doctrine by "modern Roman Catholic theology". They want official repudiation of the dogma that the Papacy is an essential constituent of the Catholic Church.

Paragraph 24 (c) voices the Anglican "grave concern" at the definition of Papal infallibility (the fourth chapter and canon of *Pastor Aeternus*), and especially of its exercise in the defining of "recent Marian dogmas". The suitably equivocal assurance by the "R.C." member that: "For the Roman Catholic Church the pope's dogmatic definitions, which, fulfilling the criteria of infallibility, are preserved from error, do no more but no less than express the mind of the Church on issues concerning the divine revelation", even taken — as it must be — in conjunction with the earlier endorsement of Modernist "restatement" of dogmas, fails to satisfy the Anglicans. This is for the special reason that they are committed by their foundation formularies to only allowing articles of faith which can be directly (in their view) established from Scripture (cf. Article XX, *Of the Authority of the Church*, of the 39 Articles of Religion, 1562).

Accordingly, further Modernist ingenuity, of an Agreed Statement kind, will be necessary to interpret the dogmas of the Immaculate Conception and Bodily Assumption of the Blessed Virgin Mary, in a way which will both allow them to be read as direct equivalents of Scriptural assertions and remove from them their supernatural content.

In order to end the "problem" paragraph 24 on a more promising note, sub-paragraph (d) is devoted to "the source of anxiety to Anglicans" constituted by *Pastor Aeternus*'s third chapter and canon definition of the Pope's "universal, immediate jurisdiction". This anxiety, arising from the concept of universal, immediate jurisdiction is assuaged by the assurance that: "The Roman Catholic Church is today seeking to replace the juridical outlook of the nineteenth century by a more pastoral understanding of authority in the Church". Once a juridical understanding is replaced by a more pastoral one, the dogma of the Papal universal, immediate jurisdiction (a juridical concept) will be obsolete.

Hope for the Elimination of "Romish Errors"

So the International Commission is able to maintain its hopes for the complete elimination of Romish errors. "We have reached", they assert (para. 26), "agreements on the doctrines of the Eucharist, Ministry and, apart from the qualifications of para. 24, Authority". So it is they "submit our Statements to our respective authorities to consider whether or not they are judged to express on these central subjects a unity at the level of faith which not only justifies but requires action to bring about a closer sharing between our two communions in life, worship, and mission" (para. 26, concluding words of the Venice Statement).

From the Anglican point of view, the "R.C." Commission members' "restatement" (cf. para. 15) of the Catholic Church's doctrinal definitions on the Eucharist and Ordained Ministry are entirely satisfactory (except, perhaps, to an unrepresented minority who had come to believe the Catholic teaching). Acting on the Modernist principle, now stated blandly in the Venice Agreement (para. 15), that "Although the categories of thought and mode of expression may be superseded, restatement always builds upon, and does not contradict, the truth intended by the original definition" (our emphasis), the Windsor and Canterbury Statements contradict the truth stated in the infallible definitions of the Council of Trent. These betrayals of the law of faith confirm the betrayal of the law of prayer made by the so-called "reform of the liturgy" (cf. the historic letter of Cardinals Ottaviani and Bacci to Pope Paul concerning the New Order of Mass, 1969), and are convincing to the Anglicans for that very reason.

Given the definition of the "priesthood" supplied by the Canterbury Statement (cf. para. 13), consistency requires that those who accept it recognise such an ordained ministry as existing equally in the Anglican Communion and "Roman Church". Leo XIII's condemnation of the sacramental validity of Anglican orders was based on "Romish error" or, in the politer parlance of Modernist ecumenism, "superseded" categories of thought and modes of expression. Anglican and "R.C." "priests" could interchangeably celebrate the Eucharist of the Agreed Statements — the memorial of Christ's sacrifice, in which consecrated bread and wine

become the effective signs of Christ's body and blood offered to the communicant — using the New Order of Mass (1969) with the Second Eucharist Prayer and penitential rite.

While Marian enthusiasm remains a source of unease in some quarters, in principle "restatement" of the doctrines of the Immaculate Conception and Assumption should not be beyond the scope of Modernist ingenuity.

As for the Papacy, if the Bishop of Rome could be induced to acknowledge — and act on the acknowledgement — that the "categories of thought and the mode of expression" of the Vatican I infallible definitions have been "superseded", then his Anglican brothers would compensate him with a primacy of honour akin to that enjoyed by the Archbishop of Canterbury in the present Anglican Communion.

Pope Paul must Choose

At present, Pope Paul's refusal to endorse "modern Roman Catholic theology" and to accept the doctrinal presuppositions of the "Vatican II Renewal"—so clearly set out for him by Bishops Clark and Butler, and their "R.C." and Anglican colleagues, in the three Agreed Statements — is a serious ecumenical embarrassment. However, the Pontiff has not yet condemned the Agreements as the blatant betrayals of the Catholic Faith that they are. Unless and until he does so, Protestant and Modernist ecumenists will campaign for that "closer sharing between our two communions in life, worship, and mission", which is required by the alleged "unity at the level of faith" — some form of "intercommunion". And the Catholic people will remain at the mercy of pastors who, although they continue to enjoy Pope Paul's communion, have publicly and notoriously made shipwreck of the faith. Between them and the Faith of their fathers Pope Paul himself or his successor must finally make his choice for and on behalf of the Church.

3: AGREEMENT ON AMBIGUITY

DENZIL GALVIN

In the present ecumenical contacts between the Catholic and Anglican Churches there are two levels of discussion and action. At ground or grass-roots level, all Christians must

welcome the new spirit of dialogue and tolerance aimed at better understanding and co-operation based on a shared and fundamental belief in the Godhead and the Gospel message both hold in common. There is everything to be said for Churches co-operating whenever possible at national and local levels in defence of Christian spiritual and moral values and against the inroads of secular humanism.

What we have in mind in this article, however, is another form of ecumenical dialogue that takes place between leading theologians and that is held at a much higher level; what might be called "mountain-top" discussions attended by Catholic and Anglican representatives. It is on these lofty heights that theologians have met to produce their Agreed Statements on the Eucharist, Ministry and Authority. The trouble with mountain tops, however, is that their rarefied air is not conducive to clear thinking; indeed it can imbue people with a false feeling of euphoria.

Confused Thinking

It is not surprising, therefore, that the Anglican/Catholic Agreed Statement on Authority (like its predecessors) displays much evidence of confused thinking about the real issues which divide the two Churches — issues that are covered over by the use of ambiguous language in arriving at a so-called consensus view on the nature of authority in the Church and what should be the future role of the See of Rome, if "union" with Canterbury were achieved. The Statement reaches such a consensus by playing down or ignoring (a) the doctrinal divisions in the Anglican Church, where much evangelical and modernist thinking would repudiate the Statement's conclusions on ecclesial authority and papal primacy — not to mention other Roman beliefs and (b) the unique status of the Roman Church as the body founded by Christ (as reiterated by Vatican II and the more recent papal decree *Mysterium Ecclesiae*); and the supreme and universal powers of the See of Rome as mandated by the Petrine texts and recognised as such by the early Church.

Certain Obscurities

Let us look at the Agreed Statement in more detail. There

are certain obscurities — if not inconsistencies — in the declaration relating to what is called *koinonia* (a vague term used throughout to denote a kind of theological “umbrella” that unites all Churches under the shared Gospel message) and the place of primacy, particularly Roman primacy within this concept of *koinonia*. Thus the Anglican side states that “if it is understood that the universal primacy of the bishop of Rome is part of God’s design for the universal *koinonia* then it need not be a matter of disagreement”. Over or within what kind of *koinonia* is the See of Rome envisaged as exercising a “universal primacy”? Would it be a bilateral arrangement between the Roman Church and the Anglican Communion with all its diverging streams of doctrinal and moral theologies? If so, the Statement is not at all clear about the extent and powers of the pope within such an arrangement. Would it be a two-tier papal primacy with the pope exercising his full (and potentially infallible) jurisdiction over the Roman part of the new “Church” as he does now, but enjoying only a separate and nominal head primacy, with limited powers, over the Anglican part? Or would Rome have to dilute its Petrine claims so that an emasculated papacy would be regarded merely as *primus inter pares* by both wings of this “united” Church? On the other hand, if *koinonia* represents all believers fulfilling “the realisation of the will of Christ” (as the statement defines it), then presumably all Christians — whether they be Free Churchmen, Lutherans or Mormons — qualify for inclusion. If so, how does the “universal primacy” of Rome fit into this wider interpretation?

Inconsistencies

The Anglican side goes on to say that “the claim that the pope possesses universal immediate jurisdiction, the limits of which are not clearly specified, is a source of anxiety to Anglicans . . . who find great difficulty in the affirmation that the pope can be infallible in his teaching.” This Anglican viewpoint is inconsistent with another part of the Agreed Statement where both sides give their consensus acceptance of the historical understanding of the authority and jurisdiction of the See of Rome as follows: “The primacy, rightly understood, implies that the bishop of Rome exercises

his oversight in order to guard and promote the faithfulness of all the Church to Christ and one another as a safeguard of catholicity . . . the agreement of Rome was regarded as necessary for canonical validity and for maintaining the whole Church in the truth".

It is therefore clearly apparent that the historical primacy of the See of Rome had to be something more than a precedent based on respect and tradition — a mere *primus inter pares* — if, as the statement admits, it devolved upon the pope to safeguard and promote the unity, catholicity and orthodoxy of the Church. Unless the papacy, by virtue of a divine mandate, possessed some charism of infallibility, and the universal immediate jurisdiction to implement it, how could it define, impose and preserve "canonical validity" in the whole Church? How in times of schism or dispute could the Faithful distinguish which bishop or body of bishops represented the authentic voice of Catholic orthodoxy? (Newman asked these same questions in his study of the Arian heresy — and the answers lead to his conversion to Rome). Thus, on the one hand, the Anglican representatives (as part of the consensus view) subscribe to the historical understanding of a papacy which had the last word in defining and guarding orthodoxy in the Church while, on the other, these same theologians in the latter part of the Statement conflictly stress the familiar Anglican objections to the Roman concept of the pope enjoying supreme jurisdiction and infallibility in matters of faith and morals. All in all, if one is to go by the Statement, Anglicans appear ready to board Peter's barque so long as they do not have to take orders from the captain.

The Petrine Texts

What is profoundly disturbing in the Agreed Statement is the contention that there is new thinking in the Roman Church on those utterances by Christ to St. Peter (*Tu es Petrus*, etc.) which, for Catholics, have traditionally formed the credentials for the pope's status as the Vicar of Christ and head of His Church on earth. The suggestion is that these texts should be "re-interpreted" and made more "flexible" in order to further union between Rome and Canterbury. Thus paragraph 24 of the Statement says: "Claims on behalf of the

Roman See as commonly presented in the past have put a greater weight on the Petrine texts than they are generally thought to be able to bear. However, many Roman Catholic scholars do not now feel it necessary to stand by the former exegesis of these texts in every respect . . . the language of 'divine right' of the successors of Peter has no clear interpretation in modern Roman Catholic theology". And in paragraph 12: "It is within the context of this historical development that the See of Rome, whose prominence was associated with the death there of Peter and Paul, eventually became the principal centre in matters concerning the Church universal". (My italics). Here are clear indications that Catholic theologians are prepared to diminish the historic claims of the papacy and to suggest (echoing the old Protestant argument) that its importance only "eventually" came to be recognised by the rest of the Church.

Significance of Petrine Texts not Overdone

Is there a contemporary Catholic theologian who can refute these contentions that the significance of the Petrine texts has been overdone and that the See of Peter only "evolved" to a position of importance in the early Church? Indeed there is — and I make no apology for a rather lengthy quotation from his writings:

"I have spoken of the Apostles as a 'group'. But this, if true, implies something further. If they had not been a group (or college), then their effect upon the believers would have been to constitute not one corpus but twelve such. Hence, the problem of the nucleus reappears within the apostolic college. And the answer to the problem is: Peter. 'First' of the Apostles according to Matthew, and always named at the head of the New Testament lists of the twelve; the 'rock' on which Jesus would build his Church (again according to Matthew), the shepherd to replace the Good Shepherd (according to St. John), constantly presented as leader of the Church in the Acts. Peter has that function of nucleus, and therefore of unifying factor, which Optatus of Milevis, using the terminology of his day, and pursuing an argument about the necessity of

communion with the See of Rome, stressed in the fourth century against the Donatists:

'You cannot pretend to be unaware that in the city of Rome the episcopal chair was bestowed on Peter first as head of the Apostles . . . in which single chair unity was to be preserved by all, lest the other Apostles should maintain each his several chair; so that he who established another chair over against the unique chair would be a schismatic and a sinner.'

"We thus have a coherent notion of the Church as it was established by its divine founder and as it was born into public existence on the first Pentecost: a body of believers with a missionary task, unified and given concrete subsistence as a *corpus* by the apostolic college, which itself found its unity in Peter. . . . Those who grant that the Church is permanently endowed with some successor to the apostolic college, and with some successor to Peter in his unifying role as head of that college, are day-dreaming if they seek to find these realities elsewhere than in the bishops as a group and the bishop of Rome."

Who wrote the above? If we look at *The Tablet* of March 3rd, 1973 — no less than Bishop Butler, one of the Catholic signatories to the Agreed Statement on *Authority in the Church*.

Teaching of the Magisterium

In any case, the Statement's suggestion that the "divine right" charism of the Petrine texts has been given undue weight by the Roman Church in the past is entirely inconsistent with the Magisterium's teaching during two millenia. Vatican II's *Constitution on the Church (Lumen Gentium)* and the more recent *Mysterium Ecclesiae* constantly refer to the Petrine texts as the messianic title-deeds bestowed on the Church by her Founder. Despite the ecumenical euphoria and the misconceived spirit of

compromise displayed by the Catholic contributors to this Agreed Statement (which, like its predecessors, is only a consultation document), one has a feeling of confidence that the See of Peter, reflecting the true *sensus fidelium* in the Church, will remain faithful to its mandate — described by Vatican II's Decree on Ecumenism as follows: "For it is only through the Catholic Church in Christ alone that the whole fullness of saving means can be attained. To the one Apostolic College, in which Peter presides, we believe the Lord to have committed all the good things of the New Covenant".

'When all the spurious
Agreed statements
Have been signed with a flourish
Do we then wait
At the church door
With an ecumenical smile
For those who hold
That Christ is
Merely a good man,
That His real Presence
On the altar
Is only in the faith
Of the congregation,
That our Sacrifice of the Mass
Is simply a piety
Of the middle ages,
The Pope a prelate
With a primacy of Honour?
When all this
Has happily come to pass
What do we do
With our empty churches?

—From Vol.II of Father Brown's Collected Poems. Available from him at Abbey Mead Nurseries, Hall Lane, Lydiate, Liverpool; £1 post free.

Any Questions?

WILLIAM LAWSON, S.J.

The Catholic school which my children attend uses a version of the Bible which says that Our Lord "was raised from the dead". Do we not say, as Catholics, that "he rose from the dead"?

I wish you had given the Scripture reference. There are passages in the Douay (Catholic) Version which say Christ "was raised": for example, Acts 2:22-24, "Jesus of Nazareth . . . being delivered up, you by the hands of wicked men have crucified and slain. Whom God hath raised up"; also, St. Paul writing to the Galatians (1:1), "Paul, an apostle . . . by Jesus Christ and God the Father, who raised him from the dead".

The description of the Resurrection as Our Lord's own act occurs frequently in the Gospels, often in his own words; and it was his prophecy, "Destroy this temple and in three days I will raise it up", that was remembered by the Jews. They said to Pilate: "Sir, we have remembered that that seducer said, while he was yet alive: After three days I will rise again". That is the form of words used by the angel to Mary Magdalen and the other Mary: "I know that you seek Jesus who was crucified. He is not here. For he is risen, as he said".

You are right to insist that Our Lord raised his dead body to life: as the Council of Toledo said in 675, "He rose by his own power". Of course, his dead body did not raise itself; it was raised by its divine owner, the Word of God, when he restored to it the soul, the life-principle. But, as the Word is one God with the Father and the Holy Ghost, the act of raising can be spoken of as the Father's.

You are right, also, to be alert to what your children are taught. R. E. Departments, I am sorry to say, can no longer be trusted.

What is/was "triumphalism"?

It was, is, and will always be a smug conviction of effortless superiority. It can manifest itself at all levels of

human existence when a person or a group has a complacent assurance of victory, and shows it. The feeling that "it's in the bag" can come over a soccer team from the First Division drawn to play an F.A. Cup match with a team from a local league. It can arise in any form of elitism — that certainty of being chosen out of the mediocre mass. At its worst it is the Calvinist doctrine of "the elect", separated by divine decree from the *massa damnata*. It necessarily includes a habit of looking down, from one's real or imagined height, on lesser breeds, on derisory opposition or competition, and on the ignorant, the blind, and the doomed.

Catholics can be corrupted by triumphalism; and in recent years the Church has been charged by some of her members with triumphalism of a most unchristian kind. Her claim to be the one true Church of Christ has been pressed, so it is alleged, with a self-satisfaction which is contemptuous of the sincerity and goodness to be found outside her boundaries. To counter that offensive triumphalism there has been a prolonged penitential rite, with confession of the Church's faults, and a corresponding acknowledgement of goodness to be found in non-Catholic Christianity, in non-Christian religions, and, in fact, everywhere. That is realistic, and therefore humble; but the humility becomes false when it lumps the Catholic Church with other Christian "Churches" and denies her uniqueness. It is not triumphalism but truth to maintain that the Catholic Church is the Church of Christ, One, Holy and Apostolic, and that to be a Catholic is an inestimable blessing which we should wish for all mankind.

But, the prouder we are of the Church and our membership of her, the humbler we should be in ourselves.

Are there any principles by which one can evaluate various claims to liberty?

You might try this one: the exercise of freedom is justified only when it is seeking the true and the good.

Human liberty is man's power of directing himself towards goals, objects. Such self-direction presupposes knowledge: before the will can operate, the intelligence has to present objects of desire. What the intellect looks for is reality, what is. Reality as known is truth; reality as desired

is goodness. That summary would, I think, be generally accepted — people do want truth and goodness; and, however they may differ in deciding what is true and what is good, they claim at least to be in search of both.

The differences between ideals of truth and goodness, and therefore of freedom, arise from different views of what constitutes reality. In our view, knowledge of our own reality must contain the essential fact that we are created; so we are led to knowledge of our Creator. That knowledge shows that our freedom is limited: it can be rightly exercised only within the divine plan — we have no liberty independent of God. From there, we go on to God's revelation of Himself through His Son, Our Lord Jesus Christ. The full authority of God is in God-made-man. Because of the Incarnation and Redemption, we are directly under the authority of the Incarnate Word. All power is His: He is the supreme Law-giver: He is Christ the King. Human freedom, in private living, in work and play, in marriage and family life, in industry and commerce, and in government, ought to operate in submission to Christ and His law. Any operation which denies or disregards or contradicts the law of Christ is not liberty but licence, which corrupts human nature and human institutions.

Cassettes

"Crisis in the Church" — a talk given by Fr. Paul Crane at Gillingham on February 22nd, 1976.

"Ourselves and the Church" — a talk given by Fr. Paul Crane at Roehampton on May 8th, 1977.

"The Humanist Campaign against Christian Education" — a talk given by Father John Tracy at Gillingham.

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In this last and rather tough article, whose careful study will prove most rewarding, W. H. Marshner deals with the most delicate, yet basic subject-matter of *Mysterium Ecclesiae*; what he calls the truth-value of dogmatic formulas.

Notes on *Mysterium Ecclesiae*

5: FORMULAS AND PROPOSITIONS

W. H. MARSHNER

In this final instalment of these notes, we come to the most difficult, delicate, yet at the same time most basic subject matter treated in *Mysterium Ecclesiae*: the truth value of dogmatic formulas. A false step on this terrain could have either of two effects. It could stray from the objectivity of any and all dogmas, leading the faithful to a Modernist quicksand; or it could commit the Church to an untenable path, from which all doctrinal development, even in Newman's authentic sense, would be excluded. *Mysterium Ecclesiae* devotes to this problem its fifth chapter, which is the only chapter in the document to have been favourably reviewed or commented upon by "liberal" theologians like Avery Dulles and Hans Kueng. The "liberals" say that this chapter makes precious concessions to their own theological views; but as we shall see, they are once again mistaken.

No Falsification

The falsification spoken of in the title is the idea that the Church's official and infallible definitions (propositions, formulas) — no matter who issued them and under what circumstances — don't really settle a great deal, when all is said and done, for the reason that no formulas, no propositions composed of human words, can really express the truth of the Gospel.

A distinction is necessary immediately. All the Fathers and Doctors of the Church agree that human words are unworthy to express the transcendent Truth of what God and His saving mysteries are in themselves, for the simple reason that no created intellect can grasp these things. Fine. But what the human intellect of its own power cannot grasp (conceptually), God can nevertheless reveal. He does this not through proper concepts (which we literally could not comprehend) but through judgments or propositions certified to be true by His authority. And these truths or judgments, expressed in inspired words, make up the Gospel. (1) So it is one thing to say that the truths of the Gospel cannot totally disclose the mystery of God (since only the Beatific Vision can come anywhere near doing that); but it is quite another thing to say that the definitions of the Church cannot faithfully disclose the truths of the Gospel. In the former case, you are saying only that Revelation does not eliminate mystery, but in the second case you are saying that Revelation itself is inarticulable. It is this latter case, of course, which concerns us here.

Nonexistent Propositions

1970-71 seemed to be the period when every "theologian" in America was talking about "propositions". The reason was that Hans Kueng had just devoted the second part of his book, *Infallible? an Inquiry*, to what he called a "critique of propositions", and this critique has now become the immediate occasion for Chapter 5 of *Mysterium Ecclesiae*. As the reader may recall, Kueng asserted that the whole idea of an "infallible Magisterium" rests upon the assumption that there are "infallible propositions" which this Magisterium can discover and teach. (2) Vain pretense, Kueng said, because such propositions do not exist. Rather, he said, "all propositions are fundamentally ambiguous", signifying different and even opposite things depending on context, usage, intention, etc. Thus Kueng concluded, "Every proposition can be true and false" (emphasis original). With this sunburst of intellect, Kueng seriously thought he had refuted Vatican I.

Two comments should suffice. 1) An "infallible proposition" is a "happy day"; that is, an example of the

figure of speech called transposed epithet. The day is not happy; we are happy during the course of it. Dido mounts her "tragic pyre", but the pyre is not tragic, of course; Dido's fate is. Just so, it is not the proposition which is infallible but the authority which teaches it. A proposition is only true or false. But an authority can be infallible, if it has the ability invariably to select from the total body of possible propositions those which are true. And such, of course, is the authority of the Church, at least in matters of faith and morals. 2) Some propositions are ambiguous, but it is poppycock to say that all are ambiguous — so long as you are talking about meaning. Kueng confuses meaning (and truth!) with successful communication. Beauty may be in the eye of the beholder; but meaning and truth are certainly not in the ear of the hearer, as Kueng seems to think. Take Einstein's famous proposition $E=mc^2$. There is nothing ambiguous about it, so far as meaning is concerned. It consists of technical terms whose meanings are very precise and univocal (I suppose) to physicists. And so far as truth is concerned, Einstein's proposition is true if it conforms to being — not, mind you, if what it meant in his mind is also present in my mind (communication). Quite frankly, $E=mc^2$ communicates almost nothing to me; it is so many letters typed in a row. But, so what? Even though this proposition means nothing to me, I have no doubt that it means something definite and that this meaning is true. I trust the physicists.

Take another example. Archaeologists often turn up inscriptions in ancient languages which are still but little known (such as Kassite and Proto-Elamitic). Now, it may happen that no living scholar can read these texts, in whole or in part. Zero communication takes place. Yet no one doubts that the texts have a meaning, waiting to be discovered, which meaning, in turn, may be true or false. Similarly, the Pope might issue a statement tomorrow saying that no created species, impressed or expressed, is present to the human intellect in the Beatific Vision. It might happen that not a single CCD teacher in America would know what he was talking about. It might also happen that half the theologians here and in Holland would be similarly perplexed, while the other half perversely misinterpreted what he had said. But the meaning and truth of the statement would not be thereby affected.

Hans Kueng's confusion between meaning and successful communication reaches pathological proportions when he makes the same mistake regarding truth. As if the truth of the Church's propositions and formulas depended upon the inability of heretics to twist them! The Arians were able to twist the assertion that Christ is one with the Father; they were unable to twist the further assertion that He is consubstantial with the Father. According to Kueng, therefore, only the latter assertion would be true! And even it would be true only until some cleverer heretics came along! The man is a philosophical imbecile.

No Magic Formulas

No, the Church has never claimed that she is a dealer in magic formulas which no human being, no matter how stupid or perverse, can possibly misinterpret, or fail to understand. She simply claims (a) that propositions and formulas have a definite meaning and (b) that her propositions and formulas definitely mean the same thing as the Truths committed to her from the beginning. Furthermore, she is confident that as her formulas become more precise and technical, heretics will have a harder and harder time inventing ambiguous statements which contain both her truth and their own heresy. And here history supports the Church's confidence. In the end, the heretics have always given up trying to be ambiguous and have gone openly into anti-Catholic counter-assertion.

This quite traditional teaching is now reasserted, against Kueng, in *Mysterium Ecclesiae*. Two subtly different propositions are condemned, the first being precisely the error of Hans Kueng: "The faithful therefore must shun the opinion, first, that dogmatic formulas (or some category of them) cannot signify truth in a determinate way, but can only offer changeable approximations to it, which to a certain extent distort or alter it".

The second condemned proposition posits an asymptotic relationship between dogmatic formulas and truth — a position very like that of Avery Dulles, as we shall see: "secondly, that these formulas signify the truth only in an indeterminate way, this truth being like a goal that is constantly being sought by means of such approximations."

Both errors, the Vatican document goes on, are incompatible with Catholicism because those who hold them "do not avoid dogmatic relativism".

The essence of dogmatic relativism is the idea that Church teachings, even those most solemnly defined, are so bound to the vicissitudes of history that, practically speaking, their meanings have changed from epoch to epoch. Now, only a determined Modernist or a vituperative anti-Catholic like Hans Kueng would propound this position in so many words. Respectable people at least pay lip service to the solemn anathema of Vatican I:

"Si quis dixerit fieri posse, ut dogmatibus ab Ecclesia propositis aliquando secundum progressum scientiae sensus tribuendus sit alius ab eo, quem intellexit et intelligit Ecclesia: anathema sit". In English "If anyone says it can ever come about that, following the progress of science, a meaning ought to be attributed to the dogmas proposed by the Church different from that which the Church has understood and now understands, let him be anathema."

The reader should bear in mind that the "science" referred to by the Council is not necessarily physics or paleontology (pace Teilhard!) but might also be theology itself, or Biblical criticism. So the dogmatic relativists are on their guard. They carefully steer the discussion away from "meaning" and toward "expression". They concede that the substantial meaning of a dogma has always been the same, as Vatican I insists; but then they go on to say that the terms, the concepts, through which this one meaning has been expressed, are variable. These terms and concepts, they say, are merely human tools, subject to the tides of history like man himself. Thus it is alleged that already in the past the Church has more than once changed the concepts through which she expresses her teaching and that today she must do so again. Moreover (and this is crucial), they allege that the Church's teaching is never to be found in its pure "meaning". The unchangeable meaning, in order to enter into human discourse at all, must always enter into an alloy with these changeable and time-bound concepts.

Reinforcing "Humani Generis"

Now, *Mysterium Ecclesiae's* charge of dogmatic

relativism will ring a bell with those who are familiar with *Humani Generis* and the circumstances which provoked Pius XII to publish that famous encyclical in 1950. As I have remarked in the introduction to these notes, the historic importance of *Mysterium Ecclesiae* consists precisely in its return to and reinforcement of the norms of *Humani Generis*, and nowhere is this more true than in the crucial Chapter 5. Hans Kueng's ill-fated and unintelligent "critique of propositions" may have been the immediate occasion for this chapter, but the issues here raised go far beyond Kueng. They go to the heart of post-Vatican II theology, insofar as that theology has been a startling rebirth of the New Theology so severely criticised by Pius XII in 1950. Listen to what he had to say about the theological programme of these late-forties innovators; it could have been written yesterday:

"In theology some want to reduce to a minimum the meaning of dogmas and to free dogma itself from terminology long established in the Church and from philosophical concepts held by Catholic teachers to bring about a return in the explanation of Catholic doctrine to the way of speaking used in Holy Scripture and by the Fathers of the Church. (Parenthetically: What Pius XII would not let them get away with in theology, they did accomplish in catechetics. Remember the so-called kerygmatic approach to catechetics? And what it has led to? Read on!).

"They cherish the hope that when dogma is stripped of the elements which they hold to be extrinsic to Divine Revelation, it will compare advantageously with the dogmatic opinions of those who are separated from the unity of the Church and that in this way they will gradually arrive at a mutual assimilation of Catholic dogma with the tenets of the dissidents.

"Moreover, they assert that when Catholic doctrine has been reduced to this condition, a way will be found to satisfy modern needs, that will permit of dogma being expressed also by the concepts of modern philosophy, whether immanentism or idealism or existentialism or any other system. Some more audacious affirm that this can and must be done, because they hold that *the mysteries of the Faith are never expressed by truly adequate concepts but only by approximate and ever changeable notions, in which the truth is to some extent expressed, but is necessarily distorted.* (The

emphasis is mine. Compare the above sentence with the two errors condemned in this chapter of *Mysterium Ecclesiae*!)

"Wherefore, they do not consider it absurd, but altogether necessary that theology should substitute new concepts in place of the old ones in keeping with the various philosophies which in the course of time it uses as its instruments, so that it should give human expression to Divine truths in various ways which are even somewhat opposed, but still equivalent, as they say. They add that the history of dogmas consists in the reporting of the various forms in which revealed truth has been clothed, forms that have succeeded one another in accordance with the different teachings and opinions that have arisen over the course of the centuries.

"It is evident from what we have already said, that such tentatives not only lead to what they call dogmatic relativism, but that they actually contain it" (*Humani Generis*, 18-22).

Having thus described the theological programme of the "new theologians" Pius XII rejected their fundamental premises by insisting that the traditional, technical terms used in the formulation of Catholic dogmas "are based on principles and notions deduced from a true knowledge of created things". The Church, he said, has been well served by the *philosophia perennis*, which "safeguards the genuine validity of human knowledge, the unshakable metaphysical principles of sufficient reason, causality, and finality, and the mind's ability to attain certain and unchangeable truth". It is "false", the Pope concluded, to imagine that just any kind of philosophy, ancient or modern, Oriental or Western, can be reconciled with Catholic dogma or used as an instrument for its expression, "especially where there is question of those fictitious theories they call immanentism, or idealism, or materialism, whether historic or dialectic, or even existentialism, whether atheistic or simply the type that denies the validity of reason in the field of metaphysics". (*Humani Generis*, 22, 48, 56).

Ageless Teaching

Twenty-three years later, Chapter 5 of *Mysterium Ecclesiae* revives this Papal teaching by insisting that "the dogmatic formulas of the Church's Magisterium were from

the very beginning suitable for communicating revealed truth, and that, as they are, they remain forever suitable for communicating this truth to those who interpret them correctly". How is this possible? Only if the terms and concepts employed in these formulas are of abiding and objective validity. Of course! Therefore, *Mysterium Ecclesiae* goes on to make this crucially important statement: "The truths which the Church intends to teach through her dogmatic formulas are distinct from the changeable conceptions of a given epoch and can be expressed without them (emphasis added)". This one clause is virtually a condemnation of Avery Dulles.

Listen to the way Dulles repeats every essential idea of what Pius XII and *Mysterium Ecclesiae* have condemned as "dogmatic relativism", in the following series of passages from the last two chapters of his widely-acclaimed book, *The Survival of Dogma*:

"As a more fruitful approach, I suggest that we focus our attention on the historical relativity of all doctrinal statements. If we recall that the truth of revelation is never known in its naked absoluteness, but is always grasped within the perspectives of a socio-cultural situation, we shall have a useful tool for finding out what may be conserved in an unquestionably antiquated formulation and what ought to be revised in an indubitably authentic expression of the Faith" (p. 173):

"I presuppose, moreover, that when a man speaks about the themes of revelation he necessarily has to use concepts and terms drawn from his experience in the world. We cannot designate the saving mysteries except with the help of ideas and terminology supplied by the culture in which we live" (p. 174).

"A great deal of Christian doctrine in the patristic era and in the Middle Ages is based on conceptual structures taken over from Greek philosophy." (p. 177). (3)

"The Divine truth is not taught by the Church in Divine form, but in a human form, and thus it is always difficult to draw the line between what is a matter of Christian faith and what is to be set aside as a human perversion" (p. 182).

"The truth of the one gospel must come to us through human formulas, for otherwise it would not reach us where we are. It does not come to us in any eternally valid

representations, because man's concepts are necessarily drawn from the fluctuating world in which he finds himself" (p. 183).

"Once revelation is rightly understood as a Divine action, it is obvious that there can be no absolute equation between the word of God and the words of men. But there can be a paradoxical or dialectical identity between the two" (p. 183).

"If all doctrinal formulations are inadequate it stands to reason that" (p. 183).

"We live in an age that differs radically from anything that went before . . . As a result, the Christian message as a whole must be refocussed. . . . Thinkers of the stature of Paul Tillich and Teilhard de Chardin have pointed the way. From such a creative theology new doctrinal insight will emerge and they, in turn, may crystallize into new dogmas" (p. 184).

"No one generation can capture the abiding content of the faith in a 'chemically pure' state, so as to commit all future generations to repeat its formulations" (p. 203).

Each one of these passages would merit individual attention, had we but world enough and time. A few of the things which I have quoted from Dulles may have struck the reader who has not previously read *The Survival of Dogma*, as unusually bad or outrageous. But most of this stuff, I strongly suspect, the reader will have found quite familiar. It is the sort of thing that one hears everywhere. Dulles is merely giving tongue to what has perhaps been the central problematic of theology since the Council, and it is exactly this problematic which *Mysterium Ecclesiae* eviscerates with six short words: "and can be expressed without them." There is the neuralgic contradiction: Rome says that the revealed truths which must be preached to all men for their salvation can be expressed without reliance on fluctuating, time-bound conceptions; Dulles, as we have just seen, in at least half a dozen ways says exactly the opposite. There can be no doubt that if Dulles is a Catholic in good faith, he must now withdraw and substantially revise *The Survival of Dogma*.

Where Were They Derailed

Once this basic contradiction has been appreciated, it is

easy to see how little it matters that *Mysterium Ecclesiae* concedes that occasionally in the past Magisterial statements may have been influenced by "changeable conceptions". This is the concession on which Dulles and other "liberal" theologians have seized, hailing it as though it were a foot-in-the-door for their own programme. In fact, it is little more than a commonplace. As we have seen, the real issue lies elsewhere — in the very possibility of permanently suitable formulas. It is hard to believe that Dulles, McBrien, and company do not understand this point, and therefore it is hard to believe that they have been subjectively honest in their public comments on Chapter 5.

But where exactly did Dulles and his illustrious forebears in the *New Theology* go wrong? Once we enter this jungle of questions about Divine truths and human words, about enduring meanings clothed in time-bound concepts, how can we ever get out of it *without* falling into dogmatic relativism? So far, these notes have presented the Vatican's condemnations, but not the philosophical reasons.

Obviously, the pages of a non-technical journal are not the ideal place to go into these things; but intellectual confusion has reached crisis proportions, with the result that one feels constrained to spread around a few ideas where the troops are.

1) There is no such thing as a time-bound concept, properly so called. Every concept, as a pure intelligibility, is the product of an abstractive act of the intellect through which the conceptual content is disengaged precisely from temporalizing factors.

2) In their formal purity, concepts appear only in the predicates of judgements. "Predicates are taken formally and subjects materially," says St. Thomas (*Summa Theol.* 1, q.13, a.12, e.) The subjects of judgement, then, held before the screen of consciousness materially (either through direct sense data or through phantasms), are at least accompanied by temporalizing factors.

3) Therefore, concepts are not encountered "pure" when they are made the subjects of predication. If I try to talk about my concept of man, for example, I run into a thousand difficulties which simply do not appear when I predicate that same concept. For example, if I say, "Socrates is a man," everybody knows what I am saying; but shift "man" from

predicate to subject, and we can argue for hours. Similarly, a Catholic believer can grasp very well what it means to say that "Christ is one-in-substance with the Father," without being able to talk coherently about his concept of substance. Thus Dulles and company make a false move when they try to shift the problems of concepts-as-subjects to the understanding of concepts-as-predicates in dogmatic formulas.

Confusing Words and Concepts

4) In fact, however, Dulles' talk about concepts usually has nothing to do with real concepts whatsoever. Dulles has fallen prey to an enormously widespread confusion between words and concepts, a confusion which has its roots deep in the linguistic theories of the last century. Whenever somebody says that *substantia* was a latin concept slightly different from the Greek concept of *ousia*; or that the Hebrew concept of *hata'* (to sin) was only imperfectly expressed by the Greek concept of *hamartia*; or, more generally, that the teaching of Jesus, originally expressed in Semitic concepts, was reclothed by the early Church in Greek concepts; or that today the Church must free the Gospel from the threadbare garments of scholastic concepts and replace them with concepts drawn from modern times — whenever such and similar things are said, the author has confused words and concepts.

This sort of thing was the stock-in-trade of German Biblical critics from the middle of the last century onward. Under German and Protestant influence, it became the stock-in-trade of Modernism and of the dogmatic historians in the Forties, and of the Catholic Biblical scholars of the Fifties and Sixties. Under the influence of Heidegger, it has become a standard mistake among Catholic and Protestant theologians. The same mistake is monumentally enshrined in the famous Kittel *Woerterbuch sum Neuen Testament*. Basically, the mistake appears wherever lexical data (usage and etymology) are taken as evidence of a corresponding and coterminous concept. In fact, however, concepts are neither words nor etymologies. They are signified by words, of course, but not straightforward, one-to-one manner. One and the same concept may be expressed by a million different

words (in every language under Heaven), while a single English word may signify a dozen different concepts, depending on its meaning in a sentence. As James Barr has shown with devastating brilliance (*The Semantics of Biblical Language*), the Hebrews were a very distinctive people not because of their concepts (which were much the same as everybody else's) but because of their judgements. Distinctive teachings, distinctive understandings, arise through propositions, not concepts. And the same can be said of the Greeks. Better: the same can be said of the Gospel. Revelation does not consist of concepts (otherwise it would be infused knowledge) but of judgments — of truths. Do you want to think as Jesus did? Then affirm what He affirmed; deny what He denied; and forget about Semitic concepts or learning Aramaic.

5) Therefore, when Dulles and Raymond Brown drone on about time-bound concepts, they are not talking about a real philosophical-theological problem (such as the one indicated above in No. 3 — the problem of concepts encountered in a matrix of time-bound conditions, such as historical and cultural associations and symbols, when subjects of prediction), but about a pseudo-problem which arises only when the Humboldtian figments of lexically-mapped "concepts" are substituted for real concepts. When that mistake is made, real concepts (what Pius XII called the "true knowledge of created things") disappear. With them disappears the unity of human experience, *qua* human, and with that disappears the very possibility of a single, articulable, comprehensible "good news" intended for all men of all ages, climes, and cultures. "Catholic" becomes a meaningless word in the midnight clash of times and tribes forever closed off one from another in mutual incomprehensibility — in what the late Benno Landsberger call *Eigenbegrifflichkeit*.

6) A major motive for theologians since Vatican II to replace real concepts with time-bound pseudo-concepts has been the catastrophic influence of Karl Rahner's epistemology. Almost the last sentence of Rahner's main philosophical work, *Geist in Welt* (*Spring in the World*) is this: *Abstractio und conversio sind fuer Thomas dasselbe: der Mensch*. "Abstraction and conversion (to the phantasms) are for St. Thomas the same thing: man." It may sound like Greek

to most Catholics in America, but in that one, tight, technical statement is the germ (4) of the horrible errors rehearsed in plain English by Avery Dulles and by the multiplied thousands of second-rate imitators, who wouldn't know a concept from a cognac but who, for all that, think nothing of troubling the Faith of our people. Thank God for *Mysterium Ecclesiae*.

FOOTNOTES

1) The reader should be warned that here and throughout this section I observe a distinction between propositions — judgments — truths on the one hand and formulas — sentences on the other. Formulas or sentences are forms of physical words, spoken or written. Propositions, etc., are intelligible structures potentially expressible through several different formulas or sentences. Obviously this is true when I state the same truth ("say the same thing") in a different language. But even within the same language, depending on my ingenuity, I may be able to state the same truth or proposition in several different ways, which are equivalent at least for my purposes. Similarly, the Church can revise her sentences but not her propositions or truths.

2) Be it noted that Hans Kueng failed to make any distinction between propositions and sentences. For this reason his "critique" is vitiated throughout by the fact that a good deal of what he says has meaning only with regard to badly worded sentences.

3) Almost the reverse is true. If St. Peter and Aristotle had walked into Thomas Aquinas' classroom, the first Pope would have had to learn some vocabulary, but Aristotle would have been the one scratching his head in perplexity.

4) Further remarks on the ruinous consequences of turning concepts into phantasms can be found in my letter to the editor of *The Wanderer* titled "Culture, Concept and Dogma in Avery Dulles": 12-21-72 issue, p. 8.

(CONCLUDED)

THE PENNY CATECHISM

A straw showing which way the wind blows (the wind of catholic intellectual indifference) is our treatment of what is called the Penny Catechism. On almost every ground this book is one of the ten greatest books in the English language. **Its first page contains more philosophy, i.e. more of the highest Greek culture than either Oxford or Cambridge could be expected to teach, yet this noble book is never to be seen except in paper rags.** — Fr. V. McNabb in *Blackfriars*, Oct. 1929.

Book Review

VIEWED WITH DIFFIDENCE

Jesus The Christ by Walter Kasper, Burns & Oates; £6.95; pp. 289.

Walter Kasper is Professor of Dogmatic Theology at the Catholic Faculty of the University of Tübingen, and he provides a learned answer to the question, a burning one today among uncertain non-Catholic theologians and Modernists, "What think ye of Christ?" Some chapter headings will indicate the wide field which he surveys: "The Problematics of Contemporary Christology", "The Historical Quest for Jesus Christ", "Jesus' Miracles", "Jesus' Claim," "The Basis of Belief in Jesus' Resurrection", "Jesus Christ — Son of God," "Jesus Christ — Son of Man". His reading has been vast and his knowledge of his subject is encyclopaedic, and it must be stated that he is, in general, on the side of the angels. That is, he is not in general outlook Modernist, but a traditionalist true to the great Councils.

Yet this reviewer cannot give the book the hurrah which the above seems to call for, though the fault lies partly in his disinclination to plod through page after page of solid, colourless Germanic (or American academic) writing. Far from seeing the figure of Christ more clearly from a study of such modern works, I have the horrible sensation that I am looking through the wrong end of a telescope and that He is receding into far space. And, paradoxically, it is parroted today that past generations were not truly aware of Our Lord's humanity: Bishop Robinson dismissed the Christ of our fathers as "God dressed up — like Father Christmas", which de Rosa rendered "God in fancy dress", while Kasper writes (p. 46): "The biblical and church doctrine that Jesus was a true and complete man with a human intellect and human freedom, does not seem to prevail in the average Christian head. Therefore demythologization is not only permissible but necessary"; (p. 199): "... the average churchgoer tended to see him as a God walking on the earth, hidden behind the facade and costume"; (p. 211): "... the one-sided emphasis on the divinity of Christ meant that excessive

importance was attached to the authority of the Church's ministry devout but ignorant Christians are very surprised when they are told that Christ was a man like us". One wonders what entered the heads of our fathers as they knelt before the crib or wept over the sufferings of Jesus during the Stations of the Cross. What enters our heads is that this line of denigration is normally the hallmark of the Modernist who wishes to undermine the divinity of Christ, though no such charge can be laid at the door of our present author. This folly has rubbed off on him, and Jesus somehow emerges from all the treatises as less, not more, human; as if the Sacred Heart had ceased to burn for man.

Kasper most certainly does not call for rescue from our old beliefs, but do we not today need rescuing from a leaden style and from all the arguing of Kasemann, Fuchs, Bultmann, Tillich, Bornkmann, Conzelmann, Braun, Robinson, Ebeling, Gogarten, Marzsen, Geiselman, Vogtle, Schurmann, Mussner, Schnackenburg, Kung, Blank, K. Rahner, Schweitzer, Schoonenberg, *et al.*? An editor in a distinguished publishing house told me recently that there is no longer a market in this country for religious works, unless works on eastern religions. I think he exaggerated but, as far as he is right, is it not because Christian writing is boring men to death? Kasper uses the unlovely word 'eschatological' five times in eight consecutive lines, and time after time sends one scuttling either to the dictionary or for Disprins . . . instantiation, protological, triadic, cosmosrator, aseity, sophiology, pneumatically orientated Christology, etc. Reading such works, I recall the Marx Brothers' film (*A Night at the Opera?*) in which an orchestra was playing on a pontoon which one of the happy lunatics cut adrift from its mooring; the orchestra went sailing away, still playing furiously, unaware that they had no audience but themselves.

At a deeper level, I would suggest that Catholic scholars have given much more weight to the opinions of people like Bultmann than they deserve. We have always known that, when men throw off the guidance of the magisterium, the outcome will be a Biblical Mincemeat School. Why, then, become so involved in the ever-changing viewpoints that you run the danger of being infected? We read (p. 32) that the Gospels "are not primarily interested in the Jesus of history,

but are concerned with the Christ who is present in proclamation . . . " and (p. 33) "allow us to see the historical figure of Jesus in all his power, though in quite a different way from chronicles and historical narratives." This is a different story from Vatican II: "Holy Mother Church has firmly and with absolute constancy held, and continues to hold, that the four Gospels . . . whose historical character the Church unhesitatingly asserts, faithfully hand on what Jesus Christ . . . really did and taught. . . . The sacred writers wrote . . . always in such a fashion that they told us the honest truth about Jesus". Kasper, I think, has repeated a false antithesis which is circulating, since the proclamation of the Apostles had to be, to a great extent, a proclamation of facts.

On page 90 we read: ". . . we must describe many of the gospel miracle stories as legendary" and (page 91): "the probability is that we need not take the so-called 'nature miracles' as historical", while (p. 92) there is the extraordinarily weak argument, "A miracle of this sort would compel belief and would remove its character of free choice". On page 109, there is a passing whiff of modernism: "In discussing the title 'Son of God', we must not start from later dogmatic statements about Jesus as Son of God in a metaphysical sense. This sense is initially completely outside the conceptual possibilities of Jesus . . ." Page 114 remarks of Our Lord's prophecies of His passion, "The almost universal opinion today is that in their present form these passages are prophecies after the event". Page 117: "In their present form these passages (accounts of the Last Supper) are definitely not authentic accounts. . . . On page 118, it is said that, in the accounts of Matthew and Mark, Jesus died with the words, 'My God, my God, why hast thou forsaken me?' ", words which St. Luke found an 'intolerable problem,' so that he 'makes' Jesus die with the words, "Father into thy hands . . ." This is the kind of writing which makes one feel that the Magisterium is presenting too low a profile, and, in addition, our author is careless. Matthew and Mark do not "make" Jesus die with the words quoted; both say that he cried out again with a loud voice and neither reveals what He then cried. Speaking of the Easter appearances, Kasper writes (p. 127) that differences "which cannot be harmonized show that the events of Easter morning can no longer be

reconstructed . . . a purely historical account is not what matters . . . the ancient tradition is not an historical account of the discovery of the empty tomb, but evidence of faith. . . . " But what was the faith based on? Fact or fiction? Is it all a fairy-story? Page 139 leaves one in doubt: "It is, however a mistake to interpret what happened as meaning that faith was made easy for the first witnesses of faith by a miraculous event. . . . This would lead to the grotesque conclusion that those who first preached faith did not believe themselves, since they were dispensed from faith by having seen. So it needs to be made clear that this was a *believing* seeing. There were actual encounters with Christ present in the spirit. . . . " and (p. 140) "The decisive question is not what objectively took place . . . " I count myself out . . . for me it is, and it concerns Christ in the body not merely the Spirit.

I could go on, giving instance after instance of why I view this book with diffidence in spite of its positive qualities and scholarship. I end by quoting a passage (p. 60) which should appeal to any priest who has spent five minutes explaining to his congregation how Christ is the light of the world. . . . What is required to make it clear? "Theologically it would be even more rewarding to study the metaphysics of light which dates back to Plato and Neo-Platonism, is introduced into Christian tradition by Augustine, reaches its culmination in the Franciscan theology of the thirteenth century with Grosseteste, Roger Bacon, Witelo and Bonaventure, and is given magnificent poetic expression by Dante. One would also have to mention the significance of light in modern nature-philosophy and in modern science. Finally we should have to go into the history of the idea of truth. To try to do so would, however, amount in practice to presenting a complete account of the whole history of western civilization and the western mind, which is obviously impossible. Yet only against that vast horizon can it become at all clear what it means to say that Jesus Christ is light. . . . " Well, now, Father! What about it?

Rev. John McKee.